The Missionary Herald

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THIS number of the *Missionary Herald* goes to press too early in March to contain any report of the first International Convention of the Young People's Missionary Movement, held at Pittsburg, March 10–12. Secretaries Patton and Bell were in attendance as representatives of the American Board's officers, and we hope to present the significant features of the convention in our May issue.

The Pittsburg Convention

THE New England Congregational Congress held in Worcester, March 3–4, was an event of more than local or even sectional importance. The gathering of over one thousand delegates, a large percentage of them laymen, for a two days' meeting was in itself unprecedented. The purpose for which they came together was unique: to discuss the situation and needs of our denomination today in the land of its heritage. The method followed was original: each topic was introduced in a short and pointed address, and followed by an open forum with ample time for discussion. It is safe to say there has seldom been a church convention with so little formal oratory and so much frank and direct speech on concrete matters as characterized this Worcester congress. It was a succession of practical talks and one long afternoon of devotion, with an uplifting spiritual address introducing a season of worship and meditation. The subjects considered had to do chiefly with the administration of affairs at home, so that this magazine is not the place for their review. But perhaps the highest value of the conference, notwithstanding the vigor of its debates and the point of its resolutions, was the sense of cheer and inspiration which came to all present from watching the great assembly and feeling the undercurrent of purpose that New England Congregationalism shall meet the call of the times. Every lover of our order and all the organizations by which it seeks to do its work has reason to rejoice over this token.

New England Congregationalists Astir

THE articles entitled, "His Book," "A New Man in East Africa," and "A New Man in West Africa," which appear in this number of the *Herald* are reprinted for wide distribution; the first in a four-page leaflet, and the other two together in an eight-page leaflet. A letter of Dr. Cammack's describing the beginning of medical work at Chisamba, West Africa, as published in the January issue of the *Herald*, has also been reprinted in leaflet form as a medical story of unusual interest. Single copies of these leaflets or packages for general circulation can be obtained by application to John G. Hosmer, 14 Beacon Street, Boston.

Short Stories

FEW persons can visit mission fields and actually see the life there, so that the work to which they contribute or about which they read seems very far off. But now moving pictures have come to change the situation and to make it possible for all of us to see with our own eyes mission lands and life and work.

Something New

In connection with a trip around the world last year the Young People's

Missionary Movement secured a series of these moving views, which it proposes now to present to the churches. The plan is to send into a number of cities and towns during the coming summer well-trained missionary deputations of returned missionaries, detained Student Volunteers, and other experienced missionary workers. These deputations will be equipped not only with the cinematograph, or moving picture film, but with a missionary exhibition, which will be open to the public and will represent native customs and religions and the work that is being done by the medical, educational, evangelistic, and other forms of missionary activity.

It is expected that the deputation will remain a week in each city, the exhibition being patronized during the forenoons by the Sunday school children, under the direction of their teachers, and during afternoons by the adults of the church, the evenings being devoted to the missionary travelogues or cinematograph representations of the work in the various fields.

Less spectacular, but not less important than the agencies mentioned above, will be the conferences which the deputations will hold with Sunday school superintendents, teachers, mission study class leaders, missionary committeemen, and others concerning methods of missionary work in the local church. The aim of these conferences will be to consider and adopt the best plans for deepening the missionary spirit of the church. Permanency of results will be sought by securing the appointment of committees in existing organizations to supervise and promote the work after the departure of the deputation.

It will be possible to send deputations of this character to only a limited number of cities during the coming summer, and those cities will be chosen that give the heartiest and most substantial assurance of local co-operation. Persons who are interested in securing the assistance of these deputations in their respective cities should address Secretary Patton at the Board Rooms or write directly to The Young People's Missionary Movement, 156 Fifth Avenue, New York City.

A Right Honorable on Uganda

THE Right Hon. Winston Churchill, undersecretary of state for the colonies, visited the kingdom of Uganda in November last. We have known that a railroad is open to this very heart of Africa, but that a cabinet officer of the British government should visit this interior kingdom, which less than a generation ago Mr. Stanley reached only after months of hardest African travel, is certainly a striking fact. Mr. Churchill was profoundly impressed by what he saw. As an intelligent Englishman, familiar with colonial affairs, he was, of course, aware in general of the remarkable development in Uganda, which has come almost wholly under the initiative of the missionaries there located. Yet in an address made by him at the opening of a high school he said: —

"I am amazed at the spectacle before me, and it is one that will be fixed upon my mind; and I think that the greatest honor and the greatest respect are due to all those who have done so great a work, whether they be representatives of the imperial government or whether they be the native rulers and chiefs who aid the imperial government in their work, or those engaged in furthering the purposes of the mission."

Upon his return to England, at a meeting of the National Liberal Club, Mr. Churchill bore witness to what he had seen after this manner: —

"No greater contrast could be experienced than the spectacle of Uganda after one traveled slowly through the East African Protectorate for hundreds of miles, meeting naked savages whose method of showing you honor was to paint their skins in every color under the sun and deck their heads with feathers and their bodies with shells, and dance to a monotonous,

hopping dirge around the chair in which the visitor took his seat. Once in Uganda you went into another world. You found there a completely established polity, a state with every one in his place and a place for every one. You found clothed, cultivated, educated natives. You found 200,000 who could read and write, a very great number who had embraced the Christian faith sincerely, and had abandoned polygamy in consequence of their conversion."

Connecticut's Gift to Japan

WE take pleasure in reporting the sending forth to Japan of two young ladies for service in connection with the Girls' College, Kobe. Miss Mary E. Stowe and Miss Grace H. Stowe were born in the town of Scitico, Conn., their church home being in the adjoining town of Somersville. They both received their early education from their mother, and united with the church, one when eleven years of age,

MISS MARY ELIZABETH STOWE

the other when twelve. Miss Mary was graduated from Mt. Holyoke College in 1898, and, after taking a course in the State Normal School, New Britain, Conn., has spent seven years in teaching. She brings abundant testimonials as to scholarship of high order and as to success as a teacher. Miss Grace was also a student in the New Britain Normal School, and subse-

MISS GRACE HANNAH STOWE

quently taught therein, entering Mt. Holyoke College in 1902, and graduating from that institution in June, 1907. She became a Student Volunteer in 1905. These sisters, so abundantly fitted for work in any department of missionary service, were desired at several points; their training and experience seem specially to fit them for service in the Kobe Girls' College, and inasmuch as that college is supported chiefly by the Woman's Board of the Interior, these young ladies, though coming from New England, were released to that Board by the Woman's Board, Boston, to which they naturally would have belonged.

A commission service was held in the church at Somersville on February 16, 1908; after a sermon by Secretary Patton commissions were presented to them by Prof. A. L. Gillett, D.D., on behalf of the Prudential Committee. It is a beautiful and costly gift which this Connecticut church is making to the cause of foreign missions.

A Wonderful Record

We have just had the great pleasure of examining the manuscript copy for a dictionary of the Gilbertese language, prepared by Rev. Dr. Hiram Bingham, a work to which Dr. Bingham has devoted much time of late, the task having been completed in October last. Dr. Bingham is now the second veteran missionary on the rolls of the American Board, having been in the service fifty-one years, and being now seventy-seven years of age. His translation of the whole Bible into the Gilbertese language was completed in 1890, and this great work of his has already passed through seven editions, and preparations are making for still another edition. In the translation of the Old Testament aid was rendered by a Gilbert islander, Moses Kaure, from 1886–1890. A year ago last July Mr. Kaure came to Honolulu to aid Dr. Bingham in the preparation of the Gilbertese dictionary, and after fourteen and a half months of labor he has returned to his home in the Gilbert Islands. A brief story of this man's life was given in the *Missionary Herald* for July, 1890, pages 301–304.

Dr. Bingham, who had already issued a commentary on the four Gospels, has also prepared one on the Acts of the Apostles, and now regards his literary work for the Gilbertese as probably ended, though if life and strength were granted him he would gladly return to the Gilbert Islands to give also the remainder of his life to his beloved people there. Few men have had the opportunity and the ability mentally and physically, together with scholarship sufficient for the task, to reduce a language to writing and translate into that language the whole Bible, to prepare commentaries on many of its books, and at last to produce a dictionary which shall give it a clear place among the written languages of the world. Heartiest congratulations are extended to Dr. Bingham on the accomplishment of this great work. It is also a very great pleasure to report that the son of Dr. Bingham, Hiram Bingham, Jr., who is connected with Yale University as a lecturer, out of filial love and with a desire to utilize the scholarly work of his father, has undertaken to finance the publication of the dictionary, which will be put through the press at once, probably through the house of Longmans, Green & Company, of London and New York.

The Orient in London

As the plans for the unique missionary exhibition to be given in London this summer are more fully announced, the daring of the project becomes more evident. A note in the February *Missionary Herald* reported the fact that the estimated expense would be $35,000, and that the scheme was to be worked out on a great scale, with courts for different lands and with an elaborate pageant entitled Darkness and Light, to set forth the contrast between heathenism and Christianity. The work of rousing the country to interest in the undertaking is now going on. The "stewards," or promoters and assistants for the North London district, of which no fewer than 1,500 are now enrolled, were recently called together, reports *The Christian World*, to receive instruction and inspiration. As this section of the stewards was assigned to the China court, Dr. R. F. Horton spoke to them on the duty of the churches to "Christianize the Yellow Peril." Following Dr. Horton, Dr. Sylvester Horne, "captain of the stewards," made a telling address, urging them to help deliver missions from the "danger of dullness" and to stand for a higher and bigger London, instinct with the aim of dispelling the fog of prejudices that has settled round the subject of foreign mission work. With quick touches he contrasted, in their interest for the Christian worker, the Acts of the Apostles with the *Daily Mail;* the ship which John Williams built with his own hands with Farman's aeroplane; Morrison's Chinese Dictionary with the Encyclopedia Britannica; and the Africa of Livingstone and Moffat with the conti-

nent of railway systems and forests of telegraph poles of the speculator. A deep note was struck when their captain called the stewards his "Ironsides," and there was a world of purpose in his recommendation to them daily to pray, without irreverence, "O God, keep me from getting wooden!"

Special attention is to be given to the music of the pageant, for whose preparation and control masters in that line are engaged. Six orchestras are to be organized in as many districts of London. A call has gone out for a large number (about 800) of ladies and gentlemen ready to train themselves to present this great missionary appeal. Missionary painting books for children are to be on sale at the exhibition. Thus in many ways this enterprise is unique and far beyond anything that has before been attempted. All of which is not only suggestive to us of America, but full of cheer as indicative that the foreign missionary leaders in England are determined to make the Christians of that country realize the undertaking that now challenges the churches' devotion. The purpose to take hold more adequately of the task of evangelizing the world is becoming stronger in England as well as in America.

The Hindu Point of View

THE only newspaper in Ceylon for the Hindus, if we are to judge by its own statement, is the *Hindu Organ*, published weekly in Jaffna. A recent issue contains an indorsement of the project to secure a fund for the Hindu College, an institution designed to be of national importance in providing for higher education for Hindu youth and as an offset to the Christian schools. Following the editorial utterance is a long communication urging the claims of this college upon those of Hindu faith, who through it may save their children from coming under Christian influences. It is interesting to see how this correspondent regards the missionary schools; it may fairly be taken as a witness to the effectiveness of these schools that such fear of them is felt. "It is sad to reflect," says the writer, "that after seventeen years of educational work for the Hindus (by this Hindu College) a large majority of Hindu boys are still attending mission schools; in Jaffna town alone about seventy-five per cent of the Hindu boys come under the influence of the missionaries." Of boys sent to the mission boarding schools, the case is even more desperate. "During recent years, we are told, there have been some cases of some young men converted to Christianity. These young men, belonging to very respectable families, were snatched away from our fold, and yet we continue the suicidal policy of sending boys to these schools, knowing that in doing so we are risking their religion."

Other statements of this article, such as that "the missionaries do not scruple to use any means in their power to poison the Hindu youth against their religion," or that "the modern missionary is more adroit than the earlier ones in that he now professes to be anxious for the welfare of the community," or that "the missionary often succeeds in destroying the faith of the Hindu boy, but is unable to supply anything in its place," indicate the ignorant prejudice behind the article. To us who know the better aim and temper of the Christian missionary in India the article is of value chiefly as inside evidence that a real impression is being made.

A Question of Strategy

THERE is vigorous discussion now in missionary circles in India as to the question of mission policy, raised by the Bishop of Madras, who has urged that more attention be given to the task of evangelizing the lower caste and outcast people, even if it becomes necessary to reduce the work for the higher classes. His contention is that experience shows that there is comparatively a far greater result from work for the degraded peoples in India than for the educated and more influential Hindus. His plea, which he has urged repeatedly with effective recital of

facts in evidence, has stirred up a lively debate, and set the force of missionary workers to reviewing the situation. The *Baptist Missionary Review* has published a symposium on the question, which, according to the *Harvest Field*, shows "that there is a practical unanimity of opinion among missionaries as to the value of the work now being attempted, chiefly through educational institutions among the higher caste, and the necessity of maintaining that work in full efficiency." The discussion has emphasized anew the fact that the success of missions cannot be estimated merely by numbers. Though it may be possible to win rapidly whole villages and even castes to Christ, when working among the lower strata of Indian society, and though such ingatherings do witness to the appealing and transforming power of the gospel, yet it is to be recognized that the work for the higher and educated classes has borne its notable fruit also — individual lives of singular beauty and efficiency prepared to become leaders and inspirers of their race. Manifestly the time is ripe for a more widespread campaign to preach the gospel to the poor, but it will not do to neglect the ministry of the same gospel to the thoughtful and influential men of India. The discussion is bound to do good in that it will tend to stimulate and spiritualize both lines of ministry.

The Evangelization of China

THE rallying cry of the Student Volunteer Movement, "The evangelization of the world in this generation," has set many mission boards and missionary leaders to studying afresh the situation and outlook in their fields with a view to seeing what that watchword involves. *China's Millions*, the organ of the China Inland Mission, which has by far the largest work in China of any foreign missionary society, is now publishing month by month a series of articles upon the problem of the evangelization of China. The February number presents the situation in the province of Honan, which is taken as fairly representative of China as a whole. There are 106 walled cities in the province; twenty-six have missionaries; eighty have none. In this respect Honan is not quite up to the average of the provinces, for in all the empire there are 2,033 walled cities, of which 476 have missionaries, while 1,557 are without them. In area Honan is somewhat larger than England and Wales; in population it surpasses England and is nearly equal to France. Protestant missions were commenced in the province in 1875, but no permanent foothold was secured till 1884. There are now some ten societies laboring there, with a total of 112 foreign missionaries, including wives and single lady workers. The total number of communicants, December 31, 1905, was 1,624. If this force of 112 persons should be equally divided into small groups of three, each group comprising a married man, his wife, and one single lady worker, there would be thirty-eight such groups in all. Distributed equally throughout the province, each band would have a parish of 788 square miles, and each such parish would contain a population of a little less than a million souls. England and Wales, which, roughly speaking, are together equal in area and population to Honan, have no fewer than 32,000 ordained ministers and 52,000 local preachers. Of course, it is not to be expected or desired that foreign missionaries in China should be as plenty as ministers in England. The evangelizing of China is not to be done by foreigners, but by a native agency. But the church in Honan has at present only 159 Chinese helpers. If, therefore, Honan is to be evangelized within a generation there must be not only a large increase in missionaries to serve as teachers and leaders, but also a vast increase in native workers to cover the province. The task of preparing an adequate native agency is the problem of those who would speedily evangelize China.

WHY I BELIEVE IN FOREIGN MISSIONS

AN article in the *Missionary Herald* for February presented the judgments of some representative ministers and missionaries within the constituency of the American Board as to the motives which are the strongest today in developing enthusiasm for foreign missions. That article has been widely commended, and is felt to have been of real service. But in these days, when the laymen are coming into a new prominence in foreign missionary matters, it is to be desired that their voice also should be heard. We take pleasure in presenting below brief testimonies from a half dozen or more laymen, well known in the professional and business world and of different religious denominations, as to the grounds of their own interest in foreign missions. Several others invited to contribute were out of the country or were otherwise unable to comply with the request. As before, the contributions are printed in the order in which they were received. — THE EDITOR.

Mornay Williams, Esq.
New York City

My interest in foreign missions and the special appeal which they make to sympathy and effort in my own case is based (as I suppose must be natural) partly on association, partly on experience. The appeal of association runs far back. My grandfather, the Rev. John Williams, was, I believe, the first correspondent of William Carey in America. My father, the Rev. William R. Williams, D.D., for more than fifty years a pastor in New York City, was one of the most active and influential supporters of the American Baptist Missionary Union; and from my earliest childhood some knowledge of the history of missions and occasional intercourse with missionaries were permitted me. As I grew older, personal acquaintance with the facts of missionary history deepened the impressions of childhood. After my father's death I undertook the publication of the correspondence of my grandfather with William Carey and the early Serampore missionaries, and about the time of the centennial anniversary of Carey's leaving England to begin his missionary work in India I published this correspondence. So much for the personal side.

The intensive side of my interest in foreign missions rests upon my belief that the call of the Lord is a universal call; that evangelization of the world is the first step to the Christianization of the world; that no man can escape responsibility for one part of the work any more than he can escape responsibility for the other; that, therefore, the evil of an unevangelized world is a sin lying just as closely at the door of every Christian believer as the evil of an un-Christianized community of which he is a part; in other words, that, if a Christian man cannot see suffering and sin about him, at home, without being under the necessity of using his efforts to relieve the suffering and to remove the sin, he can no more escape responsibility for the foreign field, so long as that field remains unevangelized.

Pres. James B. Angell, LL.D.
University of Michigan, Ann Arbor

Because, having lived in two non-Christian nations, China and Turkey, and having carefully observed the labors of our missionaries, I believe that their work is done so effectively in the spirit of the Master that it tends in a marked degree to elevate and purify the personal, the domestic, and the so-

cial life, and so ultimately the political life of the peoples to whose welfare they devote their lives.

Mr. William Jay Schieffelin
Schieffelin & Company, New York City

The motive which prompted the men who took part in the foreign missionary movement a hundred years ago was their determination, as loyal soldiers of the cross, to obey the order of their Commander that they should carry the gospel tidings to the uttermost parts of the earth. This motive is all-sufficient and is re-enforced by the great facts that today we have the power, the men, and the money, and that the way is everywhere open.

The results of the efforts to introduce Christianity prove to the satisfaction of unprejudiced men that the Christian religion is the world religion, that men of all races and climes are born anew and become unselfish workers for the good of mankind when touched by the spirit of God through the love of Christ.

He who investigates will find that whether in Central Africa or China, whether in the New Hebrides or Korea, in India or Alaska, the gospel message gives life to men and gives it abundantly.

The second motive is the stimulus which missions give to the church at home. The world vision inspires parish work and church extension with energy and hopefulness.

The friendliness toward other Christian bodies engendered by the present day practical co-operation in the mission field helps the cause of church unity and makes all Christians feel that they are members of one family.

The fact that eighty-five per cent of the evangelical foreign missionary work now being done is done by the Christian people of Great Britain and America puts the honorable obligation upon the English-speaking people to carry out the program of the Master and to preach the gospel to every living creature.

Mr. Alfred E. Marling
New York City

1. Christ's command, "Go ye into all the world," has never been withdrawn, and when I realize that this command rests on the church of today with as much force as when it was uttered, as a Christian man I have no choice but to believe in foreign missions.

2. The outreach of the foreign missionary cause appeals to my imagination and stirs my heart. As I think of the conquests which the spread of the gospel has made, and will yet make, in India, China, Japan, Korea, and throughout the world, and as I read the stories of the heroic sacrifices made by the missionaries of the cross, it makes me feel the obligation and privilege to take part in the transmission of the gospel message.

3. The church presents a more united front on the foreign field than it does at home. I hope to live to see a more united church at home because of this union abroad.

4. We are sending our merchandise and other products to the end of the earth, and why should we not send the best thing we possess — the gospel?

Hon. David P. Jones
David P. Jones & Company, Minneapolis, Minn.

First, because the underlying motive of missionary enterprises is "brotherly love." This age and generation are constrained as never before to recognize the appeal of the untaught, the unloved, and the unregenerate man wherever he may be found, whether in the city slum or in the heart of the Chinese empire.

Second, because universal brotherhood is the best guaranty for the peace of the world. Our missionaries are our foreign ambassadors to promote throughout the world the gospel of "peace on earth and good will to men."

Third, because our American Christian living and ideals seem destined

to be the world's standard. The very raising of better standards of living is "grace." One way to solve the complex questions of immigration is to present our Christian standards of living and thinking to the "undesirable citizen" before he comes to make his home with us. As a Christian nation, therefore, we can amply afford the cost of sending our advance agents "into all the world to preach the gospel" of the higher life.

Fourth, the layman needs the inspiration which comes to him in a wide horizon view of the needs of the great world.

He needs the "heathen" whether the "heathen" need him or not. There is nothing which can vitalize his faith in the things which are eternal so much as to answer the cry for help from the farthermost man.

Prof. Bliss Perry

Editor of the Atlantic Monthly, Boston

My interest in foreign missions is due primarily, I think, to long acquaintance with missionaries. I went to school and college with them. Personal respect and liking naturally led to an interest in what these friends were doing. Most of them are broad-minded; all of them are big-hearted. Some of them have shown distinguished capacity for scholarship and science; others belong to the type of builders or of saints; but almost all missionaries reveal strong individuality of character, bred by novel experience. To speak of their personal devotion is unnecessary here. There are no persons better worth knowing.

In the second place, the work of American missionaries, in the present phase of world politics, has taken on a new significance. Internationalism is apparently to be the specific problem of this century. The experience of our missionaries with different races in various quarters of the globe is one of the most valuable contributions which America can bring to the task of comprehending and allaying race differences, and of thus securing a working basis for the future progress of society. Missionaries learned to "think continentally" long before the politicians did. Their schools, hospitals, and churches, and the force of their personal example have already demonstrated that American influence upon the world has been greatest when most free from the taint of political selfishness and from the display of physical force.

Mr. S. W. Woodward

Woodward & Lothrop, Washington, D. C.

Foreign missions appeal to me for the following reasons: —

Because I believe in the injunction, "Believe and be baptized." I believe also in the command, "Go and preach."

Because I believe that the spiritual life is ennobling and uplifting, I have a strong desire to have the inspiration of that life brought to the knowledge of all men.

Therefore I desire to contribute to the extension of Christ's kingdom by supporting the work of foreign missions.

Because I believe that men are lost without the knowledge of the Saviour. It seems our duty to do all in our power to carry the gospel to them, and since one cannot go one's self to foreign fields, it seems one's bounden duty to support those others who have felt inspired to obey the call.

Lastly, because a recent visit to the East of Asia convinces me that now, more than ever before, is the time when strong support of missionary endeavor with men and money will result in more than doubling the efficiency and influence of present missionary effort.

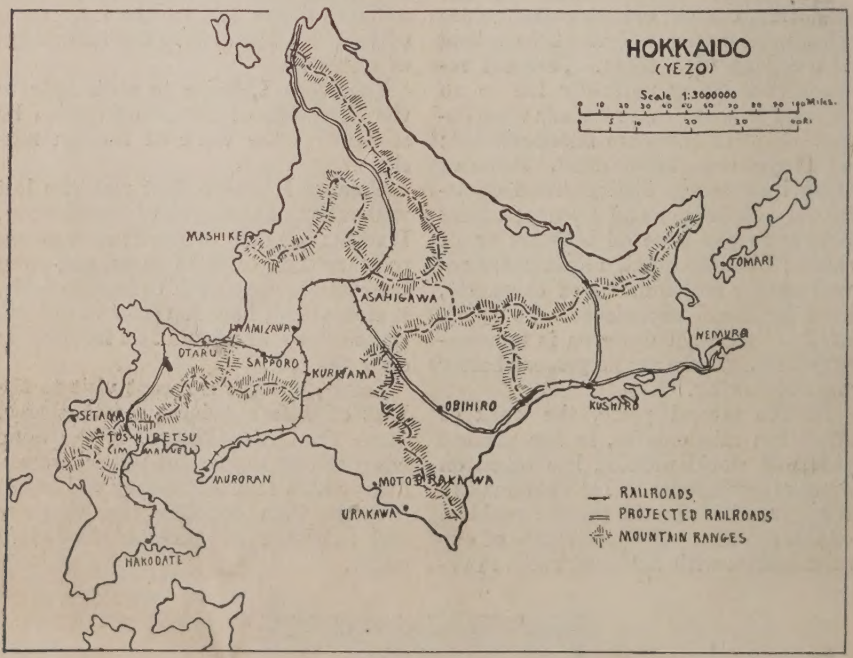
THE STATION PLAN ILLUSTRATED

By Assistant Secretary ENOCH F. BELL

SOME people need and demand a definite object for their gifts. This open letter is for them. Not that we claim perfection for the Station Plan, nor that it would solve all the problems of Board administration, supply all the needs of the missionary and his work at the front, or satisfy the peculiar desires of every church and individual with reference to missionary work. Nothing short of a great outpouring of God's Spirit upon us all could do this. But we do believe the plan merits the most careful consideration of all pastors, church officials, young people's society leaders—in fact, all who wish to make their foreign Board better balanced and more aggressive as an agency for spreading Christ's glorious kingdom.

We will not attempt to go into details with reference to the Station Plan; leaflets explaining it are available at the Board's offices. But, in a word, it contemplates giving to churches, societies, classes, and even individuals desiring it, a definite and specific piece of work to support in the foreign field.

1. The plan aims to supply a great need of the Board, and at the same time a temperamental, not to say missionary, demand of the churches. The Board, if assured of a growing fund for a growing work in all the fields, would be able to meet the demand for definite objects on the part of the churches. The Station Plan shareholder, on his part, enjoys the satisfaction of "knowing what he is giving to," and yet of helping his Board to "even things up" the world over through the general treasury. The



station workers, too, can rejoice in being objects of special interest and prayer.

2. The Station Plan, however, differs from the Forward Movement in that it emphasizes giving for the "general work" on the field rather than for "salaries" of missionaries; that is, for actual evangelistic, educational, medical, and industrial work of the particular station, as distinguished from the upkeep of the missionaries at work there. And here it helps right where we are weakest. In fact, it helps to produce that for which we primarily exist—the extension and development of a native Christian church and society. In this connection it would pay you to study again the diagram on page 594 of the December *Herald*.

3. The Station Plan, besides developing the general work, has another virtue, namely, permanency of object. It gives us a permanent field or parish, no matter what the *personnel* may be. Your missionaries may come and go, your native workers may die, but your foreign parish with its work abides. So long as you think it necessary or wise to specialize in your interests and efforts, so long can you study and support, in whole or in part, your own foreign section of God's great "vineyard."

4. But more to the point: we would call your attention to the last station of the Board to be put under the Station Plan, namely, Sapporo, in the Hokkaido, the large northern island of Japan. The Japan *Mission News* has lately devoted a whole number to this developing field. In this section of "the Key to the Orient," as large almost as all New England—an island rich in its fisheries, bituminous coal, its lumbering, grazing, and agricultural resources; a great "Northwest," attracting perhaps fifty thousand immigrants from the South every year; in this field of vigorous climate, "sordid surroundings, and fierce struggle for existence," where splendid, virile qualities are being developed in the Japanese race and rugged character is being formed; a progressive country, where Christianity has a reception among its 1,000,000 inhabitants not possible in the more conservative parts in the Southland—in such an attractive and promising field we are privileged to be at work for Christ and his church. To all practical purposes, too, this field may be called a permanent one. It can hold our interest and use our

WINTER SCENE, SAPPORO

The main business street

money, no matter what changes may take place in the *personnel.*

The work of the Sapporo station is simpler than that of some other stations in that it is purely evangelistic; perhaps to many this may constitute an especial attractiveness. Shareholders can help the missionaries and their Japanese colleagues go from district to district with the Christian message, as they have been trying to go since 1892, when Mr. Curtis and Mr. Tanaka began the work there; they can share in the city work of preaching, Bible teaching, house to house visiting, and regular church work in Sapporo, the administrative and educational center, where Dr. Rowland and family, with Miss Daughaday, reside, and in Otaru, twenty miles away on the Japan Sea, a Chicago in phenomenal growth, hustle, and bustle; the biggest and busiest, not to say wickedest, town in Northern Japan. Mr. Bartlett and family have just emigrated thither.

Furthermore, one of the privileges of the work in the Sapporo station is that of helping our Japanese brethren hold the outposts for Christ. Take the Setana district, for example, in the southwestern part of the island. Pioneers a decade and a half ago, as Christian men and families, entered that unoccupied region to establish a Christian community where there should be liberty of conscience and social righteousness. In accordance with this common and controlling purpose, after selecting their territory they marked its eastern boundary by a post inscribed, "Love never faileth," and its western by another bearing the inspired words, "The truth shall make you free." The forest land between these two markers, their future home, they named "Immanuel," and with the enthusiasm of young Christian colonists they saw bright things ahead. But it has been a hard struggle for bare existence. Though never immortalized by any poet, many of the survivors of this colony bear the marks of a bitter fight with pain and poverty that would do credit to any Pilgrim

MODEL FARM, IMPERIAL AGRICULTURAL COLLEGE, SAPPORO

of renown. No wonder that the little Immanuel congregation, though now under a regular minister and pushing bravely in the direction of self-support and of the evangelization of its neighbors, is still dependent upon the American Board for financial aid. Who would not have a share in the support of such men?

Owing to lack of funds Sapporo station has not for years opened any new preaching places, even though the call has been as urgent as the need of Christ among thousands of farmers, miners, railroad men, fishermen, and prisoners. Appropriations for evangelistic work have been so reduced from time to time that new work could not be undertaken. But now the station has decided to attempt by special effort a forward movement. A long-standing call has been responded to and a worker placed in Obihiro, the center of the large, growing province of Tokachi, in the east central part of the island. Under the efficient leadership of Mr. Uchida the work is already developing.

Whether or not this year's forced reduction of the Board's appropriations for general work in Japan will retard, weaken, or even destroy this movement of Christian extension in Japan's new Northwest is a question of deep concern.

Such a question and similar serious questions in every mission and station of the Board can only be answered by our "getting together" in a determined effort to increase our "general work" appropriations. Towards doing this the Station Plan is a valuable aid.

HIS BOOK

By Rev. ALFRED C. WRIGHT, of Guadalajara, Mexico

YEARS ago when Bibles were scarce in this land there lived a little boy in one of the northern states of the republic whose father gave him a book when he had learned to read, saying he had found it among his books and that it seemed to him interesting and to contain good moral teaching. To be sure of it they took the book to the village priest, who, for a wonder, declared it to be a good book; indeed, he said it was the best in the world.

So the boy began to read; the more he read the more interested and delighted he became, and he learned many parts of the book by heart. He continued reading and learning for several years, until after the death of his father. So he came to love the book, supposing there was not another one like it in all the world. When he was twelve or fourteen years of age it occurred to him one day to take his book with him to school that he might show it to his teacher. What was his surprise and consternation when the schoolmaster, throwing up his hands, cried: —

"Ave Maria, boy, where did you get that book? Don't you know it is one of those accursed Protestant books? Give it to me this instant!"

Whereupon he seized the volume and bore it off. The boy cried and begged the teacher to give him back his book, but no, he was told that if he wanted it he must go to the priest, to whom the teacher would take it.

The boy went home inconsolable and wept most of the night. The next day he went to the priest, a newcomer aware of the insidious Protestant teachings of the Bible, who told him that his book had been burned and that he must never read such books lest he be excommunicated by the church.

From that day the boy lost interest in everything. For years he led a careless and even dissolute life, wandering from place to place. At length, while working for a candy maker in

El Paso, Texas, the man invited him one evening to go with him to some sort of a gathering; the poor fellow did not know nor much care what it was. As he listlessly entered the room he saw a man standing on a sort of platform with a large book before him from which he was reading, and he heard some words which he remembered. Instantly breaking from his companion, who tried to restrain him, the young man rushed forward in front of the whole congregation, and stopping in front of the reader, said: —

"Sir, have the kindness to give me back my book. That is my book that you are reading from. They took it away from me years ago, but it is mine."

And he stretched out his hand toward the preacher to receive his treasure, for he had not the slightest idea there could be more than one such book. The preacher, astonished, asked him why he called the book his.

"I can prove to you it is mine," said he. "I will tell you what it says." And he began to repeat passages that he had learned years before.

The result was that they gave him "his book," and it changed his life. He is now an honored doctor, living in the city of Mexico not far from the place where this is written, a member of an evangelical church, and still believing that there is not in the world a book so good as his book.

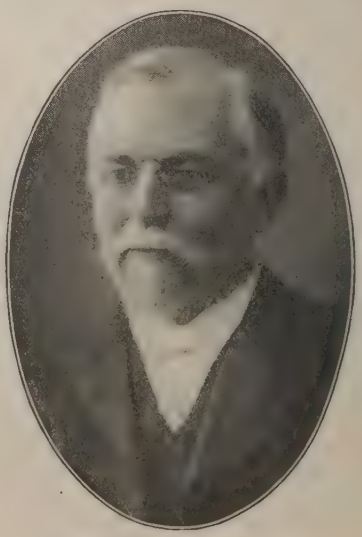
The story was related to me by a young man who was converted recently in a meeting held near this place; the doctor had told it to him some time ago.

JOHN L. ATKINSON, D.D., OF JAPAN

THE Japan Mission has a remarkable record in the prolonged lives of the men who founded it thirty-eight years ago. Of the names of male missionaries on the roll of the mission the first four are still living; the fifth, Dr. M. L. Gordon, died in 1900, and the sixth was Rev. Dr. John Laidlaw Atkinson, of whose death tidings have recently reached us. There is a long list of missionaries on the roll since the going of these first six, but God has graciously spared them in life, and there are only two or three names that have to be starred.

John L. Atkinson was born in Danby, Wiske Village, Yorkshire, England, August 12, 1842. He was educated at Retford, England. On coming to the United States at the age of twenty-one, he was not a professed Christian and was expecting to engage in business in the West; but having been brought at this critical period in his life to a personal acceptance of Christ as his Master, he decided to prepare for the ministry. With this end in view he commenced private studies with Rev. L. B. Fifield, Kearney Junction, Neb., and subsequently entered the Chicago Theological Seminary, from which he was graduated in 1869.

He began work as a pastor at Iowa



JOHN L. ATKINSON, D.D.

Falls, removing after two years to Earlville, Io. While there his attention was called to the foreign work, especially by a letter from Rev. Jerome D. Davis, who was a classmate at Chicago, inviting him to join him in Japan. He was much moved by this call, but doubted as to his adaptation for such a work. He had not enjoyed a collegiate training; he had a successful ministry in the home missionary field; during the three and a half years of that ministry he received no less than sixty-five persons into the Christian church; his people urged him to remain with them. But after a most careful study of the situation, he and his wife decided to take their two children with them to Japan. In a letter written at that time Mr. Atkinson states briefly the motive leading to this decision, "the desire to make the most of my life." In 1873, September 1, they sailed from San Francisco, reaching Kobe at the end of the same month, where they resided until the death of Mrs. Atkinson, nearly two years since.

Dr. Atkinson was a man of strong character, independent in his views, but thoroughly evangelical and devoted to the interests of the kingdom of Christ. Being at the open port of Kobe, he had at various times much to do with the business of the mission. He was well posted in the literature of the Japanese and was an effective preacher wherever he went. Though his residence was in Kobe, for many years he did extensive touring, especially on the island of Shikoku, and the readers of the *Missionary Herald* will find in its files from 1885 many letters giving accounts of his labors in Imabari, Matsuyama and Kochi, and other places on that great island.

Physical infirmities have prevented such touring of late, but in recent years through his paper, *The Morning Light*, he has been preaching to multitudes of Japanese in a very effective way. In 1896 Ripon College conferred on him the degree of Doctor of Divinity. Three times he visited the United States on furlough, and was on the point of embarking again for this country, when he was taken ill, and after a short but severe sickness his heart failed, and he died at his home in Kobe, February 17. The funeral was held at Kobe church with a service in Japanese, followed by one in English, in charge of Dr. J. H. Pettee.

We are glad to give the following tribute to Dr. Atkinson from the pen of Dr. John H. DeForest, now in this country, who, as will be seen, was an intimate and beloved friend and associate in the Japan Mission:—

"Dr. Atkinson is the second of the elder brothers of our mission to be called into the fuller life of the future. He was one of my dearest friends. When I first met him in Kobe, over thirty-three years ago, he was just beginning to preach in Japanese, and soon became an easy, fluent, and accurate speaker in that exceedingly difficult language. On 'blue Mondays' I used to go from the flat level of Osaka to tramp with him those glorious hills that overlook the Inland Sea. In those days we grew into a friendship that went far into our heart lives. He and his home, with the social life of Mrs. Atkinson and the attractive children, were to me through these decades one of the richest resting places I have had.

"He was doubtless the widest student of Buddhistic literature in our band. His 'Prince Siddartha' is a translation of what was then the popular book for the common people—Shaka's life, full of myths, extravagances, and superstitions, yet telling of a wonderfully great man. Recently he has translated specimer Buddhist sermons that are published in the transactions of the Asiatic Society.

"Dr. Atkinson's heart was in work for the common people, and for this purpose he established a monthly paper called *The Morning Light*, to which he devoted his main strength. It was a real success, and was his pet work during many years when physical weakness and his duties as business agent of the mission prevented him from touring among the churches.

"He will be greatly missed by the Americans and Englishmen in Kobe, for whom his home was a social center, and among whom he gladly labored off and on as pastor and preacher.

"Kobe will hereafter be a different place to me without my dear, lifelong companion and friend. Dear Atkinson, I shall miss you more than words can tell."

Mrs. Atkinson, who was the daughter of the late Rev. Dr. Jesse Guernsey, of home missionary fame, died at Kobe, April 18, 1906. Six children survive, five of them residing in the Far East and one in Massachusetts.

A NEW MAN IN EAST AFRICA

By GEORGE A. WILDER, D.D., of Chikore, Rhodesia

WE had two weddings last week. One of the brides is the sister of Tom Mapangisana, who had before shown encouraging evidence that the spirit of Christ was in him. When the ceremony was over Tom rose and made the following statement to the company: —

"I have two sisters and two daughters and am married. If I were still following my old heathen ways I should soon have five wives instead of one, for my father is dead and I inherited his property. The sisters and my girls are all salable in the marriage market. But I have chosen a better way. We are now following the Lord Jesus, and he shows us that the sale of our children and the taking of many wives are not good. Some of you may think that I have taken money, cattle, or goats from this young man just married to my sister. I wish to state publicly that I have not taken one penny for her. I have just given my sister away because she says she loves this man, and because I want to do the right thing."

As this is the very first case in this mission where a person owned by a Christian has been given away in marriage, the significance of this act on Tom's part is plain. I took occasion to say to the people: —

"Yes, and do not let it be said in the future when church members are many and prosperous, and Satan puts it into your hearts to sell your children, that the early Christians sold their daughters."

In another way Tom showed the power of the gospel when he came to me yesterday for advice. It appears that before he was a Christian and before his father's death they got the sum of forty dollars from a man, promising him one of the sisters in marriage. The man now demands the girl, offering to pay the balance of her price. Tom asked my advice in the situation. So we talked it over.

"You remember your remarks at the wedding; then it is plain, is it not, that you must pay back the forty dollars?"

"But the girl has been promised to the man."

"You cannot let her go to that heathen, for she is a church member and does not want to marry him."

"I do not see my way out of the agreement; it was my father who made the bargain."

"We will send you with a letter to the magistrate, and if you will acknowledge the debt and promise to pay it I feel sure the magistrate will make the matter all right."

"I am willing to do this, but where am I to get the money? The magistrate will say I must pay down the cash, and as you know I have no money and no means for earning that amount right away. It would take me two years to get such a sum in addition to supporting my family."

"All right, you must go to work and ask God to help you to get it; he will not desert you. Are you willing to go to the magistrate and acknowledge the debt?"

"I will go."

If it is not worth while for good Christians of America to support their mission board in getting hold of such stuff as Tom is proving to be I want to know why.

A NEW MAN IN WEST AFRICA

By Rev. THOMAS W. WOODSIDE, of Ochileso, Angola

ONE day there appeared at our mission station at Bihe a figure that at first sight seemed to be a mere lad. I saw him squatting on the ground, and supposed that he was a runaway slave. Calling him to me, I knew at once from his speech that he was from the far interior, where most of the slaves come from. Then I listened to his story. He said that he was from the Lumba country, but that he had not been sold and that he was not a slave. It seems there had been trouble between him and his brother, and he had attached himself to a caravan, with which he had come to Bihe some four or five years previously. The head man of the caravan had received him kindly, and had treated him well, calling him his "son." So he had lived with the man in his village and gone with him on his trading trips. At length the man died. His heirs were planning to take Kaluwasi and sell him to some white man for rum and powder to pay for the funeral expenses of the one who had died.

Believing his story, we received him into the station and provided him with food and lodging. He attended school, and learned to read and write, the latter not very well. He became a Christian, built a house for himself, was married, and at length became the father of a little boy.

A few years ago there was a great deal of stealing from the fields about the station, so that their owners took to watching them to see if they could catch the thieves. Kaluwasi was lying hid in his own field one afternoon, when he saw a couple of fellows enter and begin to help themselves to the corn. When they saw Kaluwasi they fled. He chased them, and when he overtook them declared that he had seen them stealing corn in his field and told them to come along with him. Upon that they turned on him with ax and knives and were about to make an end of him. He warded off several blows; finally, fearing for his life, he shot and wounded one of them, who shortly after died.

They proved to be the slaves of a white man of this Portuguese country, and when the owner heard of it he at once sent word to the fort. Soldiers were dispatched to arrest Kaluwasi. They found him near the fort on his way there to report the case to the captain. They took him back with them, and at once he was ordered to prison without being given so much as a hearing. After being kept there for several months he was sent a prisoner to the coast, 300 miles away, for the captain said he had no jurisdiction in the case and could not try him.

At the coast Kaluwasi was confined in the common prison with all kinds of criminals, both white and black. For more than two years and a half, without a trial, he was kept in that wretched hole, surrounded with all that is low and mean and far from his friends; left alone against the awful vileness of the place; but as with Peter when he was in prison, so with Kaluwasi, "prayer was made for him by the church unceasingly"; occasionally when some went to the coast they tried to see the prisoner. This they could sometimes do, speaking to him through the window bars.

Repeated efforts were made to have his case brought to trial and to interest some persons of influence in his be-

half. One lawyer offered to take up the case for $500, which was of course prohibitive. There seemed nothing to do but to wait and to call upon God. The poor man was supplied with reading matter from time to time, and letters were frequently sent him. Finally, it seems the authorities got tired of waiting to see if anything would be done (what they expected I do not know), or else they grudged the expense of keeping him; at any rate he was released. They questioned him what he would do if he was let go; he said he would go back to the mission. Then they asked him if he would not remain at the coast and work there, where wages are much higher. He replied that he wished to return to the mission; he had a wife and child there, and he longed to return to them. This seemed to satisfy his captors, and they released him.

It was a day of great rejoicing when Kaluwasi came marching into the village at Ochileso. It almost seemed to his friends as though he had returned from the grave. He was not what we considered a strong, established Christian when he went away, and we had no little fear for him, knowing what would be his environment. Yet he seemed to have kept himself aloof from all the drunkenness and other vice of the prison, and to come back a stronger Christian than he went away.

Just the evening before I left to return to America Kaluwasi came and said he wanted to talk to me, and in my office he unburdened his heart. He had been thinking that he wanted to hurry and learn more, until he could read and write well, and that he wanted his wife also to hurry with her learning. Then he wished to go to his own people in the far interior (perhaps 700 or 800 miles), to the Lumba country. He said that there they had no teachers and had never heard the Word, and he wanted to take to his relatives and friends a knowledge of Jesus. Will you pray that this desire of his may be fulfilled, and that the light and life that have come to Kaluwasi may be carried by him to that region of utter darkness?

THE ELDEST SISTER

THE American Board sent out its first missionaries in 1812. They sailed to India and landed in Bombay the following year. There they met with a most inhospitable reception. The East India Company, objecting to all missionary work in its territory, held them practically as prisoners for nearly a year. Even when permission was granted them to take up their work, between the natural difficulty of the case and the hostilities against which they strove, they could make but slow progress. So that it was not until after fourteen years of labor, and after the three missionaries who had made the beginning, Samuel Newell, Samuel Nott, and Gordon Hall, had died, that, in 1827, the first American mission church in India was organized.

Of the seven persons forming that first church in Bombay not one was a native. Its prospect of life and growth could not have been judged hopeful by ordinary reasoning; but that small organization has lived to be the oldest of 109 churches now organized in the three missions of the American Board in India and Ceylon, and of the nearly 600 churches belonging to the several missions of the Board which have come into life in the years since it started its work in India. When it is remembered that the American Board is the oldest of all the foreign missionary societies of America and that its representatives were the first to go to the field, this first church of Bombay has an increased prestige as the earliest church which American Christianity founded in lands afar.

Far more than Gordon Hall's biog-

THE NEW CHURCH, 1905

rapher anticipated, when he wrote in 1834, his words have been proved true: "Can it then be doubted that the mission of Bombay, though embarrassed in its first establishment in December, 1813, and greatly afflicted since by the illness, removal, and death of an unusual number of missionaries, will at length prove not only the means of blessing to the American churches and to their daughters in other lands, but, according to its original design, make Bombay the metropolis of pure Christianity in Western India."

But the Bombay church has not only the glory of being the earliest of the long line of churches which the American Board has brought into being; it has manifested a life and worked out a history that entitle it to honor in the sisterhood of Christian churches. The pictures accompanying this article will indicate somewhat the growth in external things. For nearly thirty years the church worshiped in the upper story of its first building, while the lower floor was made use of for a printing establishment. The press was owned by the Bombay Mission, and was managed so well that for some years it entirely supported the mission and was recognized as the best press in India. When the second building was erected, in 1855, the upper story of the first edifice became the home of the native pastor of the church. It was in this historic center, too, that the Bombay branch of the Free Church of Scotland was organized after the disruption between the Free and the Established Church.

The second house of worship was occupied for nearly a half century, during which time it witnessed many significant events in the development of the Christian community. During these years the change was made to a native pastorate; before that the missionaries had served as ministers

REV. TUKARAM NATHOJI
Present pastor of the church

to the various Christian congregations. In 1881 the church became self-supporting, and since then has met all its

ordinary expenses, including the salaries of the pastor and sexton, without mission aid. In this respect it has been an example and stimulus to the other churches that have attained independence.

THE FIRST CHURCH, 1827

An idea of the size and importance of this church may be gained from the fact that in 1903, when steps were being taken toward the securing of the third church building, there were about 1,100 persons numbered in the congregation, five Christian Endeavor Societies with more than 800 members, 900 persons connected with the Sunday school, and, besides these, twelve mission Sunday schools in different parts of the city conducted by the Christian Endeavor Societies. Here, as in so many of the mission churches, the Christian Endeavor Society has been a factor of immense value in developing the latent powers of the Christian community.

The service which the church rendered in the famines of 1897 and 1900 to more than 600 famine children who were received into the boarding school at Bombay and so came under its ministry, has suggested the thought that an appropriate name for the new church building would be the Church of the Good Shepherd. On the Sunday nearest Christmas Day, 1901, 110 of the youngest of these famine orphans were baptized. As few knew how old they were, and no one of them could tell his birthday, it was decided to count that Sunday the birthday of those who were baptized; since then all the famine children who do not know the date of their birth have considered Christmas Sunday as their anniversary day. Each year special birthday services have been held upon that day, and a card and flower presented to each one of these children. A strange coincidence marked the first of these Sundays. While the pastor was preaching from the text, "Who are these who fly as a cloud, and as doves to their windows," a white dove came in through one of the open windows and flew about the room. That text and scene will never be forgotten by those who were there. Many of these famine waifs as they have grown older have confessed Christ and become active members of this church.

THE SECOND CHURCH, 1855

The present church, one of the most imposing in all India, was begun in 1903. It is situated in the Byculla

district of the city on land leased for 999 years. The audience room will accommodate 1,000 persons, and the company going to and from the church on the Lord's Day cannot but impress the non-Christian peoples. They learn about the service and marvel at the public worship without idols or sacrifices, to which men and women come together, and where all join in common praise and prayer.

The building of this church called for sacrificial giving on the part of the congregation. Portions of pitifully meager incomes or hard-earned wages were laid aside to help raise the fund. Schoolgirls saved up their small gifts or earnings to make their contribution. Mite chests were distributed to every family connected with the congregation. On a Sabbath in June, 1902, when a special contribution was made and pledges were received, the boys from the orphanage brought in 100 rupees ($33), saved by self-denial in food. Many other offerings denoted a like devotion.

Despite even such standards of giving, the Christians of Bombay would have been unable to secure their new church had it not been for aid from America. This was generously contributed by many friends, notably through two churches, the Center Church, of New Haven, and the Central Church, of Providence. By the help of these gifts from America the new sanctuary was finally secured and opened for worship in December, 1905.

Four pastors have served this historic church, all of them distinguished men and of the finest type that the Christian community in Western India has produced. The present minister, Rev. Tukaram Nathoji, who was ordained and installed in 1882, is the foremost preacher of the Bombay Presidency. Forty-six years ago, when a lad of twelve years and with a wife only seven years of age, he was found by one of the missionaries and brought in to school. More than once he ran away, but returned to make good progress in his studies. Besides his work as pastor he has written some important books, and for fifteen years has been the Marathi editor of the *Dnyanodaya*, the weekly paper published by the mission.

To reflect upon the story of this church, and to see it as but one, albeit a notable one, in the sisterhood of churches in the twenty missions of the Board, is to realize from a fresh point of view something of the magnitude and value of that work which quietly yet surely is turning the world upside-down.

Last month's issue of this magazine contained a brief review of the missionary career of the late Rev. Edward S. Hume, of Bombay. In a very special sense his work was interwoven with the history of this important church. In particular he was so identified with the effort to secure the third building, and so resourceful and efficient in securing the funds therefor, that it will stand in a real sense as a memorial to him and his labor of love for India. For its illustrations, as for the material of which it is composed, this article is indebted to a booklet issued less than a year ago by Mr. Hume to relate the story of the undertaking on which his heart had been set.

MISS NEWTON, OF FOOCHOW

A SERIOUS loss has befallen mission work in China in the death of Miss Ella J. Newton, the principal of the Foochow Girls' College, which event occurred the 28th of December last. Miss Newton was a native of Auburn, Mass., where she was born of Christian parentage July 17, 1849. After graduating from the high school at Milford, Mass., she was a very successful teacher in the public schools. It was just after she had been brought

out of spiritual darkness into the sunlight of God's love that her heart turned strongly toward foreign missionary work, and when she was twenty-nine years of age, in 1878, she gladly entered upon her life work in Foochow. There

MISS ELLA J. NEWTON

in the girls' school, which has under her patient and able leadership developed into a college, she has labored for twenty-nine years, giving herself untiringly to the effort of preparing young women for a work which by Christian and intellectual training they might be fitted to do. Miss Newton was well qualified for this sphere of labor and wrought most unweariedly, greatly endearing herself, not only to the people who came under her watch and care, but to the whole mission circle in which she moved, as well as to the English and American residents in Foochow.

In his letter announcing her death, Rev. Lewis Hodous, of Foochow, says: —

"The mission loses a noble worker, who has given herself without stint to the Chinese. She never was very strong. In fact, many of her days were days of pain. In spite of this she accomplished a great deal. Since her last furlough, in 1900, she built a fine girls' college building and a home for the workers in the college. She organized the college from the beginning, and directed the work almost to her last day. She illustrated the common virtues of patience, industry, and a painstaking care about details. Her knowledge of the Chinese language was thorough. Several of her books have been used as text-books in our schools for many years. She knew the Chinese as few learn to know them and she loved them greatly. On their part they respected and loved her and trusted her. She had a great longing for a larger spiritual life for herself and for the Chinese. With this she combined a catholicity of spirit that was willing to sympathize with others in their infirmities."

The esteem and affection in which she was held were in striking evidence at the time of her funeral. The service was held in the Dudley Memorial Church, where five native pastors testified to the impression Miss Newton had made by her life and her work. She had translated many hymns into the native language, and several of them were great favorites of the Chinese. Some of these hymns were sung at the service. As the body was borne to the grave through the streets, headed by a procession of college girls, the people along the way expressed by their unwonted silence, more impressively than words could do, their deep feeling. More than once the remark was heard from a bystander, "It is a Jesus Society funeral; no wailing." But though there was no wailing there was deep sorrow.

Miss Osborne expresses briefly what all who knew Miss Newton have felt, "Hers is indeed a life laid down for the women of China."

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

AS TO FINANCES

OUR hearts are full of joy over the way the churches are keeping up their contributions. The record month by month is running very close to that of last year, the tendency still being slightly upward. We report a gain from churches and individuals for February of $94.44, and a total gain in this item for the first half of our year of $6,230.94. Considering the startling financial reaction of last fall and the continuance of unfavorable conditions, we feel that this showing is full of encouragement. At the same time we must call attention to the serious falling off of legacy receipts and to the fact that we must run considerably ahead of last year's figures or else increase the debt of $36,635.52, which we reported at the last annual meeting. We have a good start on the present year, and if the churches will stand right up to their work from now on, they have the chance to make a fine record under difficult circumstances. What for the seventh month? We confess to sitting in our office with fear and trembling as we come to the end of each month and wait for the Treasurer's figures to be laid on our desk. But hosts of friends have this work on their hearts, and the reports from the missionaries are wonderfully encouraging. So we thank God and take courage. Will you who read these words remember our treasury in your prayers this coming month, and if possible try to have some contribution from yourself, even though it be but a mite, included in the figures we report April 1? One way you can help is to win some other person for this work. By a personal conversation, by a letter, by some telling leaflet, or by making up an offering in your church you can enlarge the circle of givers. To gain one new giver is a result well worth working for.

THE FINANCIAL STATEMENT

RECEIVED IN FEBRUARY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1907	$15,318.31	$17,979.92	$1,045.16	$2,734.75	$11,463.30	$1,490.55	$50,031.99
1908	15,412.75	17,485.13	1,110.94	3,111.92	1,728.04	1,308.50	40,157.28
Gain	$94.44		$65.78	$377.17			
Loss		$494.79			$9,735.26	$182.05	$9,874.71

FOR SIX MONTHS TO FEBRUARY 29

1907	$141,302.18	$91,798.78	$7,419.01	$23,411.46	$53,696.56	$40,960.43	$328,588.42
1908	147,533.12	97,667.57	7,283.02	24,245.09	27,499.55	10,718.86	314,947.21
Gain	$6,230.94	$5,868.79		$833.63			
Loss			$135.99		$26,197.01	$241.57	$13,641.21

ARE WE HARD-HEARTED?

Our attention has been called to a false impression which some have gained in regard to the comments in this department upon legacy receipts. When we speak regretfully of the fact that there has been a falling off in receipts from legacies, some have interpreted our remarks as though we were sorry more of our friends had not died. Nothing could be farther from the truth, and we wish to set the matter right once for all. Our comments upon legacies relate to estates in the process of settlement and not to the fact that few or many of our benefactors have died. Our Treasurer has on hand all the time between two and three hundred estates in various stages of settlement, from the will recently probated to the bequest which may not be available for thirty or forty years, until some life beneficiary has passed away. Some of these estates are involved in litigation, some consist wholly or in part of real estate which is not readily salable. A society as old as the American Board and with so wide a constituency receives many different kinds of bequests, and consequently is obliged to watch the process of settlement with a good deal of care. It is to this study of the problem that we refer in commenting upon the gain or loss in legacies from month to month.

Just now, on account of the condition of the stock and bond market and the depression in real estate values, estates are being held back from settlement, so that the Board is suffering through a falling off in legacy receipts. It is a time when thoughtful givers will consider if they cannot do something to offset this inevitable loss. The strength of the Board is in the living and not in the dead. For prudential reasons alone we would be inclined to wish long life to our donors. We trust, however, we are under no temptation to take that position. We confess to being very human and to entertaining a strong liking and hearty appreciation for our friends. We feel that no amount of legacies can compensate the Board for the loss of friends who by their prayers, their influence, and their gifts seek to advance Christ's kingdom in the earth. When such persons devote a portion of their property by will to the purposes of the Board, it is the natural expression of their desire to continue blessing the world after they are gone, the crowning act of a life of devotion. The appropriateness of such bequests is becoming more and more apparent to the friends of the Board, for we are confident the day of legacies is by no means passed. While we rejoice in this fact, we rejoice vastly more that God so often spares our friends for long years of Christian experience and service. The whole matter of legacies we have discussed in a little leaflet, entitled, "The American Board and Your Will," which we shall be glad to mail to any who may apply. We are thankful to the friend who called our attention to the misunderstanding of some on this subject, and we trust the matter now has been made quite plain and that nobody will consider us hard-hearted.

THE INTERIOR DISTRICT

District Secretary Hitchcock has never had so many calls to present the work of the Board, within the same length of time, as since returning from the mission field. Unsolicited invitations sometimes fill all his available dates for months in advance. Among the places lately visited are four college towns, at all of which large numbers of the student body were in attendance. At Grinnell the visit was in connection with the Iowa State Convention of Student Volunteers, and preceding the evening address six young persons gave brief accounts of their experience in offering themselves for the foreign work.

Plans for aggressive work in connection with the Laymen's Missionary Movement are making progress. Several meetings have already been held to complete organization, and as soon

as practicable it is hoped that interdenominational rallies will be held in some of the large centers.

ENTERPRISE IN PRAYER

Foreign missions have a special spiritual value in that they lead us into the bolder ventures of prayer. The task is so stupendous and the obstacles so apparent that only those who have cultivated the most courageous forms of faith are likely to commit their lives to the endeavor. For such there is bound to come a rich spiritual reward through a new power with God. And those who do not reach that point, but who follow at a distance, are bound to feel the pull of the great task and to find their faith growing strong as by a divine exercise. We *must* pray in this work. There is no other chance in sight. And when under this compulsion we do pray and lay hold of the promises of God, and claim his help and his success for the great task he has thrust upon us, we find all the outgoings of our faith to be enlarged and all the lines of work we engage in to be buttressed by a new sense of power. The timid missionary, who could hardly lift up his voice in the pulpit when he started for the field, will soon be standing before foreign rulers and witnessing in the defense of the interests of God's work. The pastor who finds himself over a self-centered and narrow-visioned church, and who with a good deal of doubt as to the outcome urges the claims of the foreign work, is likely to win more than a collection; he may win a courage and a faith which will tone up all he is doing. Every Christian needs to pray for the largest work in order to succeed in the smaller. The Apostle Paul gained his remarkable enterprise in prayer by keeping close to Christ and close to Christ's work. It was the Christ who led him from nation to nation and who placed the world upon his shoulders to whom he referred when he wrote, "In whom we have boldness and access in confidence through our faith in him."

We plead for this spirit of boldness in our work today. We have been content too long with small or moderate things. Our expectations are not worthy of our faith. We are prone to follow counsels of timidity rather than of courage. We call upon our missionaries and our home supporters to cultivate a larger, a bolder faith. Let us carry the spirit of modern enterprise into our prayers and lay hold of the boundless resources of the Almighty.

THE HAPPY FARMER

The last annual report of the Secretary of Agriculture is cheerful reading in these days of business depression. The report states that the total value of farm products in the United States during 1907 was $7,412,000,000, being $657,000,000 more than in 1906. During the last nine years wealth was created on farms to the fabulous amount of $53,000,000,000. The dairy products in 1907 reached nearly $800,000,000 and the poultry products not less than $600,000,000. It is interesting to find the same report affirming that the farmer provides the great bulk of the foreign credit which other classes of persons draw upon in the contrary movement of credit against this country. The paragraph on this aspect of the subject we quote in full:—

"A great stream of wealth has constantly been sent from farms to foreign countries to offset the adverse balance of trade in commodities other than agricultural, to pay the ocean freight costs on imports conveyed in foreign-owned ships, and to pay the interest, dividends, and principal on investments in the United States by foreigners. It is the farmer who has sent credit to expatriated Americans; it is he who has provided the immigrant with millions to send every year to the loved ones in the old countries; and, if there is still any credit to dispose of, the farmer has provided the American traveler in foreign countries with his pocket money."

The farmer certainly is a man to be congratulated in these days, and he has earned the privilege beyond any doubt. If he sees to it that his contributions

go as far as his products the American farmer will become a mighty factor in the regeneration of the world.

CANDIDATES' CORNER

A recent number of *The Intercollegian* contains an exceedingly suggestive and well-written article by a new recruit on "How It Feels to be a Missionary." Did space permit, we would like to quote the article entire; we must confine ourselves, however, to the closing paragraph. After stating the negative side of the matter — that such ideas as being a martyr, being raised suddenly to a great height of spiritual power, being a superior sort of person, are eliminated soon after arriving upon the field — the author continues: "What one does feel may be suggested in two words, Work and Fellowship. It is unceasing labor. Whether it be the man in a lonely station who has to cobble his own shoes or the man in the large center who has to carry a heavy financial and administrative burden, the refrain is the same — work. The field is terribly undermanned, the need is appalling, opportunities are on every hand, and time is short. Men are compelled to a life of real labor, and it is a life of joy. The question is not, 'Can I or my organization do this better than any other?' but it is, 'Can I not add a little more to my daily schedule so that this work can be done at all?' And it is one of the greatest joys in life to be hard at work in a place where work is so much needed. The impression on returning to America is that of a bewildering array of organizations with money, science, and consecrated lives behind them, working to uplift men, so that it seems as if no man need be sucked down into the whirlpool of sin. Out on the foreign field the forces of evil are intrenched and powerful, men are falling by the thousands, and the hands stretched out to help are so pitifully few that it is a source of keenest satisfaction to work where the need is so urgent.

"And it brings a new meaning to the word fellowship. In the face of the need, confronted by the blank wall of age-long established custom and an indifference whose very inertia is appalling, a man is literally driven on his knees to God. The task is hopeless for man, no mortal power can accomplish it, and the only hope is in the great flood tides of God's inexhaustible resources. And being driven to him in this way, there is the sweetest sense of communion and fellowship. In America so much of success in numbers and strength can be secured for any movement by sheer unceasing labor that many men do not know the sweetness and reality of a helplessness which drives one to God. It makes the hardest day seem bright, it turns the keenest disappointment into encouragement, and it changes the bitterness of humiliation of self into the joy of victory for the Master."

The following appointments have been recently made by the Prudential Committee: Lucius Chapin Porter and Lillian Lee Dudley, appointed to the North China Mission; Dr. Henry S. Hollenbeck to the West Central African Mission; Miss Marian Gertrude MacGown to the North China Mission; Miss Eunice M. Atkins to the Eastern Turkey Mission.

We are grateful indeed for these re-enforcements; but where are the others for whom we wait? We cannot cease wondering why we do not secure the five kindergarten teachers we need. Here we have been appealing and advertising for one such teacher for three years without success. There is no more effective and beautiful form of service than this for young women. We hope some of the women volunteers will decide to take kindergarten training. The need is urgent.

Another thing we wonder at — why more of the women volunteers do not study medicine. We have been seeking for two years two women physicians to work in China. Notwithstanding the unparalleled opening there, not a single application has been received.

FOREIGN DEPARTMENT

ENDOWMENTS TO DATE

By Secretary JAMES L. BARTON

THE February *Missionary Herald* contained a full discussion of the higher educational work of the Board and its relations to the evangelistic work, and the purpose of the Prudential Committee to secure for its colleges and theological schools an additional endowment of $2,000,000. It was there stated that some of these institutions have separate boards of trustees, although the work done is in full accord with the general work of the Board.

Euphrates College at Harpoot, Central Turkey College at Aintab, the American College for Girls at Constantinople, all in Turkey, have such boards separate from the Prudential Committee. The same is true of Jaffna College in Ceylon and the American College at Madura, India, as well as the Doshisha in Kyoto, Japan. The rest of the institutions referred to are under the general direction of the Prudential Committee or the Woman's Boards.

Many are not aware that already there is a considerable aggregate of endowment for some of these colleges. This has been gradually accumulating during the past fifteen or twenty years. These funds are for the most part held in this country, the income only going to the running expenses of the several institutions.

Endowments as now held are as follows: —

Euphrates College, Harpoot, Turkey,	$95,000
Central Turkey College, Aintab, Turkey,	48,000
Anatolia College, Marsovan, Turkey,	87,825
St. Paul's Institute, Tarsus, Turkey,	78,600
Marash Theological Seminary, Marash, Turkey,	1,800
American College, Madura, India,	15,000
Jaffna College, Ceylon,	116,000
Doshisha, Kyoto, Japan,	100,297
Kobe College, Kobe, Japan,	10,000
North China College, Tung-chou, China	10,000
Foochow College, Foochow, China,	10,000

The most of the endowments for the Doshisha and parts of the endowments for Central Turkey College, Jaffna College, and the American College, Madura, are held in their respective countries under a local board of trustees.

In the case of several of these colleges, generous gifts from former students and friends in the country have helped in providing buildings and in swelling endowment funds.

The Doshisha trustees in Japan are making a most thorough and united effort, with the hearty approval of the Prudential Committee, to increase the amount of its endowment funds. In a communication just received from President Harada, he announces that endeavor made to secure pledges from the alumni for annual gifts to meet the current expenses of the Doshisha has already brought the promise of over 9,000 yen a year, and also that

some Christian friends have subscribed 1,500 yen a year for the development of the theological department. It is expected that these sums will be substantially increased.

It is anticipated that an addition to the permanent endowment of Foochow College, amounting to $25,000, which has been recently promised, will soon be in hand. To this should be added not less than $100,000, to permit that important institution, in which over 270 Chinese young men are preparing for lives of peculiar usefulness in their country, to do its proper work.

The situation in the American College at Madura is peculiar. The Indian government is making radical changes in its educational system which demand better equipment in buildings, apparatus, and instructors for all colleges affiliated with the Indian university systems. The penalty for failing to meet these conditions is the loss of the college charter. The college at Madura has made a magnificent beginning in the way of better buildings, but it must soon have more funds for equipment and a larger endowment to meet its necessary running expenses. In all of the departments of this one institution there are some one thousand Indian young men and boys.

The annual meeting of the trustees of the Euphrates College funds has just been held. Reports presented at that time showed that so far as the work of the college is concerned it has never been more prosperous. It is the only institution of its kind for all Armenia, and has in both its male and female departments and in all grades over nine hundred students. During the year the crops in that part of the country have partly failed, so that the prices for ordinary food stuffs have risen nearly 100 per cent. The college is in actual straits as to how it may complete the school year without serious debt. One of its former graduates, now a successful merchant in New York City, is paying the annual salary of an American tutor in the college, and other alumni are making substantial contributions for scholarships, prizes, etc. This is also one of the colleges calling for an increase of its endowment that its annual income may be enlarged by at least $2,000. The trustees at their recent annual meeting voted to secure, if possible, annual subscriptions to the amount of $2,000 to meet the present emergency. More than one-quarter of this sum has already been secured.

The Prudential Committee has appointed a special subcommittee upon the higher educational work of the Board, to devise plans and measures for securing the additional needed endowments and to direct in the execution of those plans. The following comprise the committee: —

Col. Charles A. Hopkins, Chairman;

Samuel B. Capen, President of the Board;

Prof. Edward C. Moore, Chairman of the Prudential Committee;

Francis O. Winslow, Chairman of the Finance Committee.

Under their names an illustrated general statement, setting forth the important place these institutions hold in the great missionary enterprise together with their needs, has gone out to the Corporate Members of the Board, and will be sent to all who wish to use the same to strengthen this work; it is not designed for general circulation.

There may be some who are not now ready or able to make substantial gifts towards endowments, but who could make an annual contribution for the temporary support of some one of the twenty-six institutions listed. An annual gift of $1,000 to this line of work would be equivalent to the income of a permanent endowment of from $20,000 to $25,000. Such annual gifts will be gladly received and used for the purpose named, pending the completion of the endowments.

Inquiries regarding any single institution will be gladly answered, as well as questions bearing upon the subject and place of higher education in the mission plan and policy.

FIELD NOTES

As to the Lazy and Unpractical Missionary

Those who think missionaries are likely to lead idle lives will do well to study these figures which Mr. Elwood, now of Dindigul, South India, presents. His "parish" is thirty by forty miles in extent and has a population of 535,000 people. He has the supervision of 100 native workers and thirty-six schools. There are fifty-seven congregations and more than 3,500 Christians. One can imagine the amount of travel necessary to cover such a field, especially in a land where good roads are not universal and in districts where the means of transportation are reduced to bullock carts, carriages, and bicycles. Those who fear that money is being wasted in mission fields may be impressed by Mr. Elwood's financial report. He receives from the Board 444 rupees ($148) a month for Dindigul station. Out of this must come the salaries of the native workers, the food for the boarding school children, traveling expenses, work in Hindu villages on itineracies, and the cost of repairs. Manifestly the amount will not meet the need; indeed the monthly expense for salaries alone is about 700 rupees. Something comes in from fees, church collections, etc., but there is a large balance to be made up by private and personal appeal. When one compares the figures showing the number of schools, congregations, etc., with the number of dollars spent in supporting them there, it does not appear that there can be much leakage or extravagance.

Events in China

Dr. Ament reports from Peking several items of public affairs that while not directly missionary news are yet of interest and importance as related to missionary work in the empire. A recent event of prime importance is the establishment of new law courts on lines utterly unknown hitherto in Chinese history. They are founded on the principle, well known in the Western land, that the judicial and executive features of government should be separate; hitherto these branches have always been united in China. Now they have three gradations of courts, corresponding to the police court, circuit court, and the supreme court; these exist for purely judicial purposes, and open the way for getting rid of much of the corruption of the yamen. The officers of these courts are all graduates

YOUNG CHINA

of the newly established law school, and are supposed to settle cases according to the reconstructed code, as yet only partially compiled by Wu Ting Fang, now Chinese Minister in Washington. The Chinese are feeling their way rather blindly in the right direction, but seem to prefer to learn by their mistakes rather than to receive help from those best informed. Lawyers are all paid officials of the Chinese government, and demand a large retainer before they undertake a case. No reporters or witnesses of the trials are allowed. As the courts have just begun operation, it is too soon to say how they will improve over the old methods, but they seem in earnest.

In the field of education the reforms have been imperfectly carried out. There are fewer schools today than a year ago, and the number is dwindling. It looks as though at the present rate there would soon be a generation of Chinese who would not know their own language or any other. There are fewer young men studying than were in the private schools before the reforms began. Many good schools are in operation for the sons of wealthy officials, but there is no place as yet for the poor man's son; provision for him, however, is contemplated, and next year there will be an edict requiring compulsory education. Like other edicts, it will sound well when read, but it will be long before education will be on a secure basis. Trained teachers could be used by the thousands, but the government will not employ trained foreigners to prepare them. Nothing is more dismal than the sight of thousands of young men under the care of ignorant teachers, or so-called teachers. Peculation enters into all school management thus far, and directors of schools will steal the money they collect for the education of their own sons. Thousands of large villages have now no schools of any kind, whereas they had not been without schools for hundreds of years. The authorities seem to be in dead earnest, and at length there will come men who can devise a system of schools for China free from corruption. Meanwhile, the field and task of missionary schools will be greater and more urgent than ever.

One more item of special interest of late is the effort begun to do away with the distinction between the Manchus and the Chinese. The plan proposes to accomplish its object in ten years, when the Manchus will be wholly merged in the Chinese. Here is a step of great importance, calculated to impress the people with the fact that the Empress Dowager is in earnest in her plans to help the country.

A Memorable Sunday in South Africa

Mr. Ransom, of Amanzimtoti, has been spending some time at Umsunduze, the old station of Dr. and Mrs. Josiah Tyler. On recalling the fact that November 17 was the anniversary of Mrs. Tyler's death just twenty years before, a suggestion was made that a memorial service be held at her grave, where the circumstances of her life should be recalled and her beautiful Zulu hymn, "Jesus, our Friend," should be sung. It was a delightful service; first the little church was crowded full; then at the grave people were melted to tears as they recalled Mrs. Tyler's life and deeds, and especially her dying messages. Mr. Ransom reports that he felt anew the meaning of those words, "They rest from their labors and their works do follow them." On a subsequent Sunday a great meeting was held.

"I think as many as fifty came and fell on their knees and commenced praying all together. I prayed the Lord to guide them and quiet them in his time, and at last I led in prayer and all was quiet. Then there were nearly as many testimonies as there were suppliants. Pastor Zama worked in the back of the church and ten young men, some of great promise, came forward and confessed the Saviour publicly and agreed to leave their sinful ways and follow him. The whole church was filled with joy, and we felt that the many prayers which had gone up had

A GROUP OF MOHAMMEDAN KURDS

been heard and answered. O may the good work begun go on! It was beautiful to see those who had quarreled so long sitting side by side that Sunday. Sunday night it was not quiet until about midnight."

Some Heathen in Turkey

As they returned from escorting Secretary and Mrs. Hicks from Sivas to Marsovan, Mr. and Mrs. Perry spent the Sabbath at a certain town as guests of the local governor, a Turkish gentleman, Hassan by name, belonging to the Kuzzle Bash or Shiah sect of the Mohammedans, who are followers of Ali instead of Mohammed. Mr. Perry reports a very cordial reception and a fine opportunity to have some quiet talks with his host and others, who came purposely to discuss the question of religion. All were quite ready to make favorable responses to the teaching, but it was evident that these responses were from the lips alone.

From the first of his missionary work Mr. Perry has been brought into contact with this sect, which constitutes a large population (perhaps 250,000) within the region of the Sivas station. They are divided into two classes, known, respectively, as the Kuzzle Bash Turks and the Kuzzle Bash Kurds. From the beginning the missionary has always been hospitably received by them, and time and attention have been freely given to whatever he would say concerning Christ and his gospel.

Some of these Turks are interesting characters. Mr. Perry mentions one, a sheik of great dignity, yet courteous and kindly, who reads the Bible with reverence and speaks freely of the typical characters of the Old Testament and of Jesus Christ, accepting many of the Christian doctrines, but winding up with the affirmation that whatever Christ is to the Christians Ali is to him and his people; that Ali and Christ are one and the same.

The Kuzzle Bash Kurds are mountaineer farmers and are found near the upland sections of the Taurus country. Many years ago it was rumored that there was a movement of these people toward the Gospel. About fifty families, having declared themselves Christians, were imprisoned at Sivas, but were finally released by an imperial order. Yet they never came out clearly into allegiance to Christ. At heart, Mr. Perry feels, they, like all of these Kuzzle Bash people, are really pantheists, assenting readily to whatever assertions on religion may

be made, but taking no firm hold of anything personal or definite. In some respects they are much further away from the gospel and harder to reach than are the monotheists of Islam; indeed, they may fairly be called the heathen of Turkey. Yet they are an interesting and inviting people; they need the light of the gospel, and it is a joy to preach to them as chance comes. There seems to be a special opportunity here for the medical missionary.

The New Station in West Africa

Since the check put upon the work at Sachikela (or Bagster) by the local Portuguese authorities, our missionaries residing there have quietly gone on with their building operations and have conformed to the requirements, winning the favor of those with whom they have come in contact, but not attempting extensive evangelistic work. Little by little, however, the people have come to worship in the houses of our missionaries and have sought Christian instruction. Mr. Ennis, writing in November last, reported that after some illnesses, from which they had recovered, they were prospering in all ways. He says: —

"Our establishments are emerging from the primeval chaos. We are getting some permanent help on the place. We have had no intimation of trouble from the authorities. We have a day school numbering about eighty, which is very promising. Dr. Wellman has been preaching on Sunday mornings to most phenomenal audiences. Our grass meeting house will not hold the people. One Sunday there were 300 inside by actual count, and probably 200 more on the outside. We are in absolute need of a larger building. Dr. and Mrs. Wellman have been making evangelistic trips to the villages. They report a keen interest and large, attentive, and responsive audiences. They are away at present. A boy brought in a note from Dr. Wellman today, saying that he had a fine meeting last night, with a very large attendance. He was visited by a deputation of old men from a village where they now are asking him to come and preach to them."

Enlargement at Bardezag, Western Turkey

A cottage hospital has just been opened at Bardezag, and Miss Mabel L. Robinson, of Constantinople, who volunteered to help as a trained nurse without salary, has been welcomed among the helpers there. Her coming is counted another of the great blessings that have come to this station. Mr. Chambers, in reporting the fact, remarks that if it were not for these "godly women" who minister "of their own substance" the American Board's work would be in a sad plight. As further showing how small a share of the expense of the station is carried by the Board, he records the fact that the expense this year for running the schoolboys' home and hospital will be £T.2,500, of which sum the Board contributes with difficulty £T.2000. There are 126 boys in the home, 106 in the boarding department of the high school, sixty-nine day pupils; a total of 301. Never has there been a better or more courageous spirit in these institutions than now.

Self-Support in Bulgaria

Dr. Haskell, of Philippopolis, forwards a translation of a letter from the Philippopolis Evangelical Church to the mission of the American Board in Bulgaria, declaring that there is a growing conviction among them that the funds of the Board which have hitherto been used to aid churches in supporting their pastors ought to be set free for vigorous pioneer evangelizing in the land. So this church at its annual meeting seriously considered the question of self-support, and at an adjourned meeting, when its trustees had made a statement concerning the financial condition and the pledges received, etc., passed unanimously the two following votes: —

1. The church finds that for its own personal benefit it should itself be

responsible for its own expenses, and therefore declares itself self-supporting from January 1, 1908.

2. The church, in communicating to the mission this pleasant information, desires to express to the mission and the Board its heartfelt gratitude and thanks for the highly prized and indispensable aid given to it in the past, while it was obtaining strength for self-support.

Dr. Haskell expresses his great pleasure in this vote, and has hope that the church may be able to maintain its position. It comes to us as another good sign of the times.

Bright Prospects for Nauru

Mr. Delaporte, writing from Sydney, New South Wales, on the return journey to Nauru, forwards encouraging news he has received from the island: the church is crowded every Sabbath; the Phosphate Company has imported over a hundred Caroline Islanders, who to a man attend church services. Thus with 1,500 Nauru natives, over one hundred from the Carolines, 1,000 Chinese, and sixty Europeans, the opportunity for work is great. Mr. Delaporte thinks that more Caroline Islanders will be imported and is glad over it. The new helper, Miss Liuke, was waiting for them at Sydney; also the Channons, who were to be fellow-passengers as far as Nauru.

Mr. Delaporte says further that they are taking up a large amount of lumber and roof iron, as well as other building material, for the new church and other mission buildings. The Phosphate Company carries everything free of charge. As the rate for a ton of freight or 1,000 feet of lumber from Sydney to Nauru is thirty shillings ($7.50), and as 5,000 feet of lumber are needed and a number of tons of general cargo, quite a bit of money is saved. Mr. Delaporte is very happy over the outlook. With the gift of the Honolulu friends and the aid of the company he is confident that a good house of worship will be ready before the year is out, and that soon Nauru will have one of the best equipped stations in Micronesia. He hopes for the joy of seeing some of the Chinese boys find their Lord in an island which eight short years ago was still a dark heathen land.

Figures from Japan

The last issue of "The Christian Movement in Japan," notice of which volume appears in The Bookshelf, gives the most recent statistics of missions in the empire. From these tables we take the following items relating to the co-operating work of our American Board with the Kumi-ai churches: —

Missionaries, including wives (men 24, women 25),	70
Japanese ministers (ordained 54, unordained 37),	91
Japanese Bible-women,	23
Communicants,	12,604
Total membership, including probationers, etc.,	13,530
Adult baptisms during year,	1,749
Infant baptisms during year,	69
Preaching places not organized churches,	35
Organized churches,	87
Churches wholly self-supporting,	50
Churches partly self-supporting,	67
Value of church property,	$100,511
Sunday schools,	38
Teachers and scholars,	10,428
Collected by Japanese Miss. Board,	$5,215
Raised by Japanese churches for all purposes,	$29,725
Boarding schools (boys' 1, girls' 5),	6
Total students,	1,369
Day school students (7 schools),	554
Theological students (1 school),	38
Bible-women's training school,	1
Students,	24
Inmates of orphanages and homes (2 institutions),	1,240
Hospital and dispensary,	1
In-patients 340, outpatients 3,000,	3,340
Industrial establishments,	2

LETTERS FROM THE MISSIONS

SHANSI MISSION

A NEW MISSIONARY'S WELCOME

Rev. Watts O. Pye, who left this country, September 24, to join the Shansi Mission, writes from Fen-chou-fu of his arrival there and first impressions. He reached Tientsin the last of October, expecting to go at once to Shansi, but found the mission had planned for him a month in the North China field, with the opportunity of seeing something of the work and methods employed there. He spent some days with Mr. Ewing in Tientsin, and with Dr. Ament at Peking, and with Dr. Young in his dispensary work, and joined Mr. Wilder, of Tung-chou, in a campaign with seven of the native helpers to open up a new outstation, and to advertise the chapel there established among the hundred or more villages immediately surrounding the city. But we will let him take up the story in his own words: —

China's Attitude toward a Foreigner

"Pleasant as all this was, I was glad when the time arrived to start for Shansi. Standing on the platform at Yu Tsi, where we left the railroad, were Dr. and Mrs. Hemingway, who had come that far to meet us. At daylight the next morning we started across the plain for Tai-ku, Doctor and I on foot, the rest in carts. At noon Kung Hsiang Hse, who is rendering such valuable help at Tai-ku, met us. Later we were met by the schoolboys and their teachers, while still farther on came some of the Chinese Christians to bring their welcome. And finally, amid the deafening roar of firecrackers, we entered the city. Mr. and Mrs. Corbin and baby Annie met us at the gateway of the 'Flower Garden,' over which hung a large inscription in Chinese, 'Our heart's welcome to our friends,' and above the highest tree floated the Stars and Stripes.

"We all gathered with Dr. and Mrs. Hemingway for Thanksgiving dinner, and early the next morning Mr. Corbin and I started for Fen-chou-fu. Too cold to ride, we walked the two days' journey, and now I am here, in my little two-roomed Chinese house, one of the side buildings next to the boys' school building. I take my meals with Dr. and Mrs. Atwood, who are in the other court near by.

No Place Like Home

"Fen-chou-fu is a delightful place to live in: beautiful for its location, with such splendid people and unbounded opportunities to lose one's self in getting things done. After seeing so much of the North China work, and the nice homes and fine equipment — all of which are lacking here — I am glad to find myself feeling I had rather be here than in any place I have seen in China.

"Dr. and Mrs. Atwood are carrying burdens far, far too heavy for them, and I'm sure you will sometimes pray that soon, with unstopped ears and loosened tongue, I may enter into the life and work here and so relieve the weary workers, and that other helpers shall soon be with us."

MADURA MISSION

ADMINISTERING THE COMMUNION

On account of Rev. F. E. Jeffery's return to America on furlough, Rev. W. P. Elwood was transferred from Palani to Dindigul, from which place he seeks to administer both stations. He writes as follows of his effort to carry the communion to the little company of Christians in the outlying villages: —

"In this station it has been the custom to celebrate the Lord's Supper at a point central for several congregations, and to invite the people to come there. But the people do not come very generally, as I found out in

THE ROCK TEMPLE, PALANI

Palani station. So I have started out on the plan of administering the Lord's Supper in every congregation, and then if any one does not come it is not my fault.

More than a Name to Live

"At Arasappapillaipatti there was one service that was especially interesting. Three young men, formerly Hindu boys, and of course idolaters, the scholars of the teacher in that village, united with the church. One was the head man of his village, and of course he suffers no persecution. Another, not of the village mentioned, has suffered persecution for at least eight years from members of his family, and it will not cease until he has a home of his own. It does one good to see a man so faithful under constant, petty persecution.

"The other young man lost both parents recently by cholera, and he felt free to do as he wished. If it were not for the power of caste hundreds of boys and young men would soon unite with the church.

"In one village there were only a few members, and there was no place of worship. I took all the necessary things for communion in my pocket. When I got to the place it was a question where to spread the elements. Finally a box that formerly contained kerosene oil tins was produced, and it was none too clean. On that I spread a piece of paper, put the bread on a napkin and poured out the wine into the little cups, and then preached my sermon. There was the scantiest screen from the sun overhead, as I was in front of a house under a kind of shed. At a short distance a good many Romish Christians were reclining in the shade against a house. The few people of our own were near me. There, before the eyes of the world, we proclaimed the Lord's death. Was it worth while to go to them? Certainly. It was a good thing for them thus to proclaim their faith in the presence of others.

Testing Candidates

"In some of the churches in this station there are neither tables nor chairs; perhaps there will be a bench.

More than once I have had to spread the elements on the bench. Kosavapatti, in Palani station, is such a place. I was there recently, and brought in my box from the cart to serve as a table. On this I spread the emblems. Then I proceeded to examine three men for admission to the church. I soon discovered that they knew but one thing — that Christ shed his blood and died on the cross for sinners. I asked many questions and gave up in despair, and said that they could not be admitted. Then I began my sermon, and I must have had special grace given me, for the people are very ignorant and have very little mental capacity and it is difficult to speak so that such will comprehend what one is saying. But I was able to speak so that they not only comprehended, but the truth took hold of them. I asked many questions in my sermon, and from the answers of these men I could see that they had the root of the matter in them; and when I had finished I admitted them. It is a question whether to receive or exclude some who are presented for admission. Knowledge does not always count, though it is an element to be considered in the case of those who have mental power enough to learn and who have opportunity. It is safer to be lenient than too strict, but careful judgment is always necessary."

WESTERN TURKEY MISSION

THE GREEK LAYMEN'S MOVEMENT

A Field Note in last month's issue embodied a report from Rev. James B. McNaughton, of Smyrna, concerning the appearance of a new spirit of generosity on the part of the Armenians in that region, and concluding with this sentence: "The Laymen's Movement, you see, is extending, and I trust this is only the earnest of what is to come." The following letter, since received from Mr. McNaughton, indicates that his hope is being fulfilled, and that what started among the Armenians is spreading to the Greeks: —

"I am glad to report that special gifts looking towards self-support in the native churches in this field are still the order of the day. The Greek Evangelical Union is a home missionary organization that has for its object the evangelization of the Greeks in Asia Minor. It is a branch of the Board's work in Turkey, and is helped by the Board. At the annual meeting of its executive committee we presented the Laymen's Movement, its method and purpose, and urged that something be done on the same lines by the Protestant Greeks. The idea was taken hold of with some interest, and on New Year's eve, old style, the Greek brethren, following their usual custom of seeing the old year out and the new year in with prayer, took up the question of a special contribution.

The Alabaster Box

"This was introduced by the pastor, Rev. X. Moschos, who related a touching incident that had just come to his notice in a letter received from one of the Greek brethren who now resides in Crete. This brother's loyalty to the Greek Evangelical Union has never wavered, and every year a family contribution is remitted. At the beginning of last year a member of this family, a little girl, remarked, 'I am going to try and contribute during the year more than any other member of the family.' In the month of March she sickened and died. On opening her little earthenware bank they found it to contain over seven francs. This she saved from very meager earnings, and it meant the forfeiture of those small indulgences so much enjoyed by children. The narrating of this little story introduced the subject of an extra gift towards the advancement of the Lord's work among the Greeks here, and in a short time nearly $425 were subscribed, little children uniting with their parents in this most worthy cause.

Greeks Bearing Gifts

"The pastor of the Greek evangelical church in Manisa invited Mr. Moschos and me to come to Manisa and present the Laymen's Movement to his congregation. We went last Wednesday. In the evening of that day, at the regular prayer meeting, we both spoke and met with a very generous response; $550 were subscribed on the spot, and we hope further contributions will come in later.

"I wish our friends at home only knew the financial condition of the givers of this money. If our wealthy congregations in America would give in like proportion, there might be recorded in the annals of the American Board a parallel to the unique case mentioned in Exodus, 'The people bring more than enough for the service of the work, which the Lord commanded to make.'"

AT CONSTANTINOPLE, TOO

Rev. Charles T. Riggs writes from Constantinople, January 31, of the move toward self-support in the Greek Protestant Church there, which chimes well with Mr. McNaughton's report from Smyrna. Mr. Riggs writes: —

"I want our friends to share in the happiness which a recent incident in connection with the Greek evangelical church here has given me. The occasion of it was my announcement, at the annual business meeting of the church, that the appropriation in aid of their church had been cut down by £T.20 for 1908. I told them that I made this announcement with sorrow; that the cutting off by the Board two years ago of quite a large sum from its appropriation for this mission had obliged us to curtail here and there, and distribute the loss as equably as possible; and that this year the cut had to come partially on their church. I also said that I trusted the net result would be a spiritual blessing on the church, as it had proved in similar instances elsewhere, and that the cut here would make them exert greater efforts for themselves. After I had concluded, the pastor asked for prayers from some of those present; and one influential business man in his prayer thanked the Lord for thus placing more responsibility on the church itself. The church has bravely accepted the cut, and started out to raise the additional sum. There is not a single wealthy man in the church, even from a Constantinople standpoint; the most comfortably off are probably a commission merchant, who employs one clerk, a clerk in the Ottoman Bank, and a physician, the trusted assistant of Dr. Carrington. Last year the church, with about fifty members, raised over £T.100, and now they propose to raise the additional sum, too. This is the most encouraging sign I have seen in the five years I have been here, for it points toward self-support in the not very distant future. One great difficulty with which this church has to contend is emigration. Quite a large number of our promising young men have left during the past two years for places offering better advantages than this city."

NORTH CHINA MISSION

THE AWAKENING AT KALGAN

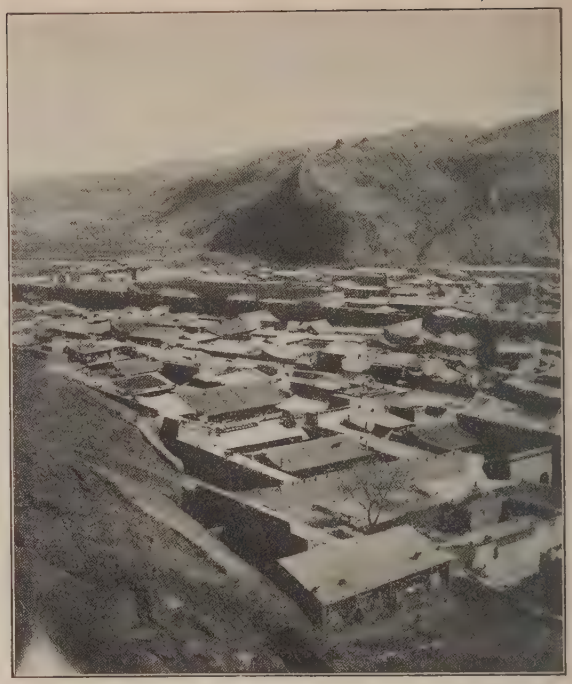
Rev. W. P. Sprague writes from Kalgan, January 3: —

"I feel like commencing this letter with 'Glory, hallelujah! The Lord hath visited his people — in Kalgan. The Lord hath done great things for us, whereof we are glad.' The Spirit has come upon us in power and revived his work here. Native helpers and pastors are working together in harmony as they have not before for some time, and Christians are reaching out to bring others to the Saviour.

"To go back a little. Mrs. Arthur Smith came here early in November and began daily meetings with the church, which she continued until Christmas. Several of our educated Christians came up from Yu Chou and other outstations. Friends and helpers from another mission joined us.

"Mrs. Smith gave Bible readings on many important topics, such as prayer, confession, reconciliation, etc. The Lord gradually moved the leaders to seek a fuller baptism of the Holy Spirit, and his work began so gently as to be scarcely recognized until some began to confess their sins; then we knew it was the Lord's work. And when the three young helpers came to me in private, and with tears of contrition confessed they had deceived me into helping another church member in a lawsuit, and afterward had lied in the same way before the church, we were assured the fire of Pentecost was indeed in our midst, for nothing else could melt those proud hearts and make them confess their sins. These helpers have been new and different men since that day. Several others have followed in confession of various sins. Old differences are healed and love and good fellowship are manifested in various ways.

"It was a joyful Christmas Day for us all. The helpers initiated and carried out of themselves a good 'tea and cake meeting,' explaining the day to the children and newcomers and praising God for the blessings of a Saviour given. We closed the day with a magic lantern exhibition of Bible pictures illustrating the coming of Jesus to earth.



THE CITY OF KALGAN
Showing a section of the Great Wall

"The change in these helpers, so manifestly the work of the Holy Spirit, makes them so much better workers that if nothing else were accomplished by our six weeks of strenuous effort we should feel well repaid for labor and time spent in earnest prayer with fasting. But I trust the good results now seen are the beginning of better things to follow. To God be all the praise for all he has done and for all he is going to do for his people in Kalgan."

THE WIDE FIELD

MANCHURIA

AS DR. MARTIN SEES IT

Dr. W. A. P. Martin, the distinguished senior missionary in the Far East, made a trip to Manchuria recently and wrote down some of his impressions for the *Chinese Recorder*. The occasion of the journey was the opening of a new church by the Scotch Presbyterian Mission at Mukden, the old capital of the Manchus. Despite nine inches

of snow the day before and roads that were rivers of mud, the large edifice was crowded for the service. The membership of the church amounts to six or seven hundred, with a strong native pastor. It is a vigorous church, feeling its responsibility, and putting out branches and offshoots in all directions. The old building was the first in that region to be demolished by the Boxers. The new church, which has risen on the same ground, is an emblem of triumph and is so regarded by the people. Many of the high mandarins are in sympathy with it. The viceroy sent a representative, who presided at a social reception to Chinese officials and foreign consuls. The city prefect made a warm and hearty speech, saying plainly that he rejoices in the spread of the Christian faith. The senior missionaries, whose silver jubilee of service in Mukden coincided with this "feast of the dedication," have won a commanding place in the development of the city's life and of Christian enterprise in the region.

Dr. Martin visited also Newchwang, the chief seaport, some three hundred miles from Mukden. There, too, he found a hearty welcome and an open field. He addressed a large audience in a Chinese theater, the chief magistrate of the city being of the number. The principal and students of the commercial college were in attendance. To them he plainly preached the gospel as a renovating force for true reform, the only hope of China and the world. The railroad which enabled the traveler to go and come in early winter with so much expedition and comfort impressed him as an evangelizing agency of high value. It is bound to reach every district in the empire; wherever it goes it will carry the gospel.

INDIA

THE PROMISE OF YOUNG INDIA

At the last annual students' camp of the United Provinces between sixty and seventy delegates were present. The daily program was much like that of a students' conference at Northfield. In an account sent to the *Church Missionary Society Gazette*, its writer says: —

"Missionary meetings in the home land are usually an inspiration, but I doubt if I have ever felt more deeply stirred than at the missionary meeting on the Wednesday night when the claims of the National Indian Missionary Society were brought before the students. Only Indians spoke.

"A new hope has inspired us all. The vision of India's evangelization is no empty dream. Sixty students are going back to their colleges determined to 'make Jesus King,' and by God's grace (as we mutually agreed) to win at least one non-Christian for Christ during the coming year and bring him to camp next year. Here is a power that can shake India.

"Personally it has been a great inspiration to me. The best and choicest of India's sons are dedicating their lives to direct work for Christ. They are taking up their cross, and instead of going in for government service, with the prospect of good pay and much comfort and position, they are willing to leave all for 'His sake and the gospel's.' *Laus Deo!*"

A MODERN SIMON MAGUS

The inadequacy of mere signs and wonders as authenticating a religion is strikingly illustrated by a report which the *Church Missionary Society Gazette* prints from a missionary in the Central Provinces of North India concerning the appearance of a new religious teacher there who attempts to verify his claims by wonder working. The contrast between his mighty works and our Lord's is like the contrast between the New Testament Gospels and the Apocryphal Gospels: —

"It just seems as if the devil was counterfeiting our Lord's work. You have read of the 'revival' in our midst. Well, just at that time a religious teacher of demon-worship appeared at a village between Dindori and Patpara called Kisi. He is a Gond, and pro-

fesses, so I understand, to be possessed by the spirit of Queen Victoria, and to be able to avert, or otherwise, the plague. A person of such marvelous powers is not one to be lightly esteemed. When asked for proofs of his mission and for signs, he turns and points to his followers: 'See their right hands? They shall shake as long as I will it'—and, lo and behold, so it is!

"This is no fiction. I have seen a whole crowd of people waving their right hands about in mad, tortuous fashion. It was not put on, but the hand appeared as if moved by some occult power outside the owner's control. This modern edition of Simon Magus soon began to draw hundreds of disciples. Many of these, too, seem able to bring about this hand-wagging and jerking. The friends of the hand-waggers look upon them with awe, as being possessed by devils from Kisi. To a heathen a high honor, alas!"

PERSIA

THE PROMISE OF YOUNG PERSIA

Rev. William A. Shedd, of Urumia, Persia, contributes an informing article to the *Intercollegian*, from which we make the following quotation:—

"If any country is old, Persia is. China is older, and so is India. Other countries, like Egypt, have kept the old name, but their present is severed from their past. Persia is peculiar in the indestructible vitality of her spirit in the midst of revolutionary external changes. This ancient force is being born anew. No country in Asia from the dawn of history has seen such an uprising of the people demanding their rights as has taken place in Persia in the past two years. We who live in Persia have had to learn a new vocabulary, the vocabulary of freedom and constitutional government.

"It is easy to depreciate the whole movement. The people do not know the meaning of the words they use. The popular government is weak and often corrupt. The people do not know how to use the rights they have extorted from their rulers. Nevertheless, Persia has begun to learn the meaning of liberty. Not a few are preaching it, because a woe is laid on them if they preach it not. The new youth of freedom is being born in their hearts, and a new Persia is to be born. Some of the leaders are old men, but most of those who see visions of a free Persia are young men, and if the hope ever is more than a dream the young men will bring it to pass. The struggle has already begun, and the king is doing what he can to play *mullah* against people by refusing to sign constitutional changes unless they have the indorsement of the chief clergy.

"Besides parliaments and assemblies, young Persia is establishing printing presses and schools, and is buying books and newspapers. The new schools are not in the mosques, and are different from the old ones even in the method used for teaching the alphabet. The newspapers are crude, but they are outspoken for the people, and no one dares as yet to stop them. Young Persia is going west to school. Young Persia has some ugly, dangerous traits. It is buying arms and is drilling. Some are learning methods of assassination and terrorism. Anarchistic teaching begins to be heard, and there is danger of much irreligion. Said one of the leaders, a man wearing a *mullah's* turban, 'The people will cast off Islam, but do not imagine that they will accept Christianity in its stead.' The new spirit may bring a curse rather than a blessing."

THE PORTFOLIO

A Night Scene in Tokyo

When I was in Tokyo last August I got into a ricksha one hot evening and told the coolie to take me right across this immense and bewildering city. Soon we came to a great Bud-

dhist temple, which in the semi-darkness stood out silhouetted against the summer sky, an amazing and overwhelming sight. It was a type of the Buddhist religion — cold, silent, inert. A few yards away we found a huge tent, with flaring lights and a dense crowd of people. Hundreds of eager listeners hung around the sides unable to get inside. A Japanese preacher was speaking with intense earnestness. It was a Christian service. Just round the corner was the center of the city's vice — three or four streets given up to a shameless display of brutal immorality. Out of this carefully regulated market of sordid vice the government makes a yearly profit of millions of yen.

Here you have the situation in Japan as it fronts the Christian missionary today. On the one hand, the Buddhist temple standing for inertia, the selfishly contemplative life, and on the other hand the repulsive exhibition of open immorality. Calculated selfishness on one side, calculated brutality on the other. The only encouraging factor in the situation, as I looked upon it that night, was that the Christian service alone attracted the people. The temple was deserted; I never saw anybody in the Buddhist or Shinto temple except straggling groups of tourists. And the haunt of vice was no gay and riotous Saturnalia; it was a bedraggled and neglected market. The Christian mission drew the crowd.

By Frederick A. Atkins, the well-known journalist, as quoted in the "Missionary Record" of Free Church Scotland, for February, 1908.

The Missionary Imperative

I have often thought of Paul and the Yang-tze together. On its way to the sea, the mighty stream has to encounter many obstacles and flow in varied channels. In its upper courses, its bed in many places is uneven and narrow. But it never stops. Now it dashes against the rocks like a mad thing, and now it rushes through the narrow gorge at a mill-race speed. Then it emerges into a wide and even channel, and flows quietly, calmly, and majestically to the sea. But its flow is ever onward, continuous, irresistible. Try to turn it back, and you will find it impossible. Ask it to stop, and it will tell you that it cannot. Ask it why, and it will reply: "A mighty law has taken possession of me and is carrying me onward. I cannot help myself. The law of gravity constraineth me." So it was with the great apostle. The love of Christ, like a mighty law, had taken possession of him and was carrying him onward. He could not turn back, he could not stop, he could not help himself. "The love of Christ constraineth me." His was a wonderful life. One sentence explains it all: "The love of Christ constraineth me."

From pamphlet entitled, "Motives in Foreign Missions," by Griffith John, D.D., of China.

A Japanese Buddhist's Sigh

By attentively considering the conditions of the life of mankind, we see that life is of the most transient and impermanent nature. From its beginning to its end it is like a floating cloud; like a vision. Who has ever been known to attain to a myriad years of life? Life slips easily away, and who ever attains to even a hundred years of age? We know neither today nor tomorrow, and there is no certainty about the continuance of life. Who will go the first or who will go the last are questions that we cannot answer. We depart more quickly than the dewdrop from the leaf. The ruddy face of the morning becomes the calcined bones of the evening. As soon as the wind of fate doth blow, the two eyes close and life is ended. The ruddy face loses its peach and plum-like beauty, and bloom and life together depart.

Members of the family, relatives, and friends gather together about him and weep and lament, but it is all in vain. There is no hope for him. They take up his body and carry it out to the

open moor for cremation. The midnight smoke of his funeral pyre ascends into the sky and only the white, calcined bones remain. To regret this is the greatest folly, since sighing and mourning avail nothing. Impermanence and instability of life are the portion of both youth and age in this world.

Because of this every one, irrespective of youth or age, should at once with earnest endeavor give himself to the one thing of greatest moment, and, profoundly trusting in and earnestly beseeching Amida Buddha, devote himself to the unceasing repetition of the *Nembutsu*, or prayer: "Namu, Amida Butsu! Namu, Amida Butsu!" (That is: "Hail, Amida Buddha! Hail, Amida Buddha!")

The author of this sigh was a celebrated priest, whose name is Rennyoshonin. He lived in the latter half of the fifteenth century, and was one of the vital forces in establishing the Shinshu, or, as it is sometimes called, the Protestant sect of Japanese Buddhism.

This priest, in one of his letters that is now regarded by the sect as sacred scripture, gives this definition of the term *Namu* as quoted above: "*Namu* is the laying aside of the practice of all austerities, and without doubting, in singleness of mind, to place implicit reliance solely on Amida Buddha for deliverance," that is, for salvation and entrance into the Buddha's paradise.

Translation and explanatory note by John L. Atkinson, D.D.

The Moslem Laymen's Movement

In Burma (where Indian merchants are the Moslem missionaries) the Moslem population increased thirty-three per cent in the past decade. In the Western Soudan and on the Niger whole districts once pagan are now Mohammedan, and this has been, to a large extent, the work of lay missionaries — merchants, travelers, and artisans. It would be an exaggeration to say that every Moslem is a missionary, but it is true that, with the exception of the Dervish orders (who resemble monks), the missionaries of Islam are the laymen in every walk of life, rather than its priesthood. For example, a pearl merchant at Bahrein, East Arabia, recently, at his own expense and on his own initiative, printed an entire edition of a Koran commentary for free distribution. On the streets of Lahore and Calcutta you may see clerks, traders, bookbinders, and even coolies, who spend part of their leisure time preaching Islam or attacking Christianity by argument.

The merchants who go to Mecca as pilgrims from Java return to do missionary work among the hill tribes. In the Soudan the Hausa merchants carry the Koran and the catechism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan district than the wayside mosque is built by its side. And is it not a remarkable proof of the earnestness even of the Arab slave dealers, that, in spite of the horrors of the traffic, the very slave routes became highways for Islam, and the Negroes adopted the religion of Mohammed to escape the very curse which brought it to them?

From Samuel M. Zwemer's "Islam: a Challenge to Faith."

The Religious Toothbrush

As a sample of the puerile details of their ritual, here is a verbatim transcript of the correct religious use of the toothbrush, as given in orthodox tradition: "Abu Huraira said that Mohammed (on him be prayers and peace) said, Had I not doubted concerning my people I would have commanded them to burn incense at night and to use the toothbrush before every prayer. This is a sure tradition. . . . Shurib said, I asked Ayesha [Mohammed's daughter] what the Prophet (on him be prayers and peace) first did on entering a house, and she said, He used a toothbrush. Huthaifa relates that the Prophet (on him be prayers and peace) when he got up for night prayers would brush his teeth with a *miswak*. . . . Ayub said, The Prophet (on him be prayers and peace) said: On

four things all the prophets of former times agreed: Salutation, circumcision, perfumes, and the use of the toothbrush. . . . Ayesha said, The Prophet would not lie down at night nor in the day and rise again without using the toothbrush before washing for prayers. She said, The Prophet would take the toothbrush and then give it to me to wash and then use it. Then I would use it and wash it and return it to him. . . . Abu Imam says that the Prophet (on him be prayers and peace) said, Gabriel never came to me except he commanded me to use the toothbrush. Ayesha said, The Prophet (on him be prayers and peace) said, The prayer after using a toothbrush is better than the prayer without, seventyfold." The book from which this is quoted is accepted by all orthodox Mohammedans of North Africa, the Levant, and India as one of the highest authorities on piety.

From Samuel M. Zwemer's "Islam: A Challenge to Faith."

THE BOOKSHELF

Breaking Down Chinese Walls: From a Doctor's View Point. By Elliott I. Osgood, A.M., M.D., Missionary of the Foreign Christian Missionary Society, Anhwui Province, Central China. New York: F. H. Revell Co. Illustrated. Pp. 217. $1.00 net.

The mission of the Disciple Church in Central China is in many respects "a typical mission in China," and might be studied with as good result as the mission of the English Methodists at Wenchow, of which Mr. Soothill has written in the book now much used by the mission study classes. Dr. Osgood has given us an interesting series of informal talks about actual conditions of mission work in the Yang-tze valley, sometimes drawing his illustrations from the experiences of others, but in general picturing the details of mission hospital, itinerating and home life as he has seen it. Without much pretension to literary style, the book is very informing on many of the points about which one would naturally question a missionary friend home on furlough. Dr. Osgood naturally speaks more of the medical and country evangelistic work than of the educational, and he brings into prominence the influence of the missionary home as a civilizing agency. GEORGE W. HINMAN.

Where the Book Speaks: or Mission Studies in the Bible. By Archibald McLean, President of the Foreign Christian Missionary Society. New York: Fleming H. Revell Co. Pp. 241.

Dr. Horton's familiar volume, "The Bible a Missionary Book," has here a companion. The Englishman's book was meant to portray the Bible as a continuous charter for evangelizing the world, rather than to dwell upon the missionary value of detached passages. Dr. McLean's book is a series of twenty-one studies of portions of the Bible to bring out their value for the missionary enterprise. These studies are arranged as short sermons, each with a text and with the theme worked out in homiletic fashion. They cover such topics as The New Testament a Missionary Volume, The Missionary Idea in the Old Testament, A Missionary Chapter in the Life of Christ, The Missionary Significance of the Lord's Prayer, Two New Testament Churches, God that Loves Us, Christianity Triumphant. The treatment of these themes and of the Scripture which presents them is throughout fresh, concrete, and vigorous. There is no attempt at profundity in exegesis or interpretation; only a practical application of familiar Biblical teaching. The book will be stimulating and suggestive to those who have to prepare missionary sermons and addresses.

W. E. S.

The Japanese Nation in Evolution: Studies in the Progress of a Great People. By William Elliot Griffis, D.D., L.H.D. New York: Thomas Y. Crowell & Co. Illustrated. Pp. 408. Price, $1.25 net.

Dr. Griffis believes "that the Japanese people have above every other nation on earth the power to become the true middle term in the surely coming union and reconciliation of the Orient

and the Occident." This volume is an attempt to prove that thesis. Its author affirms that the original Japanese stock is Aryan or Ainu, and not Mongolian. We notice that the missionaries are not convinced that the author proves his point; the Ainus appear to be a degenerate white race, but it is not clear that the Japanese are descended from an Ainu original stock. However, Dr. Griffis presents his argument with force and brings to its support a large amount of interesting and valuable first-hand information. Indeed, it is one of the charms of this book and a large item in its worth that it contains the record of the author's intimate and keen acquaintance with Japanese life and history. And this record is written out in the author's characteristically brilliant style; there is not a dull page in the book. It is not a comprehensive and orderly history, but rather a series of articles grouped by chapters under several divisions, presenting one after another certain aspects of Japanese life and certain epochs in Japanese history that show the process of development by which this island people has come to be one of the potent nations of the modern world. W. E. S.

JAPAN IN 1907

The fifth annual issue of "The Christian Movement in Japan" appears in book form and is very neat and compact. Part I gives Christianity's environment. We learn that one-eighth of Japan's forty-eight millions are in school, two new universities are projected, and that there is a growing demand for the romanization of the language. A fleet of 1,400 steamships indicates the commercial activity; foreign trade is well up to a billion dollars, and exports are ahead. A fine Public Bureau of Charities leads in caring for the needy and is ably seconded by 100 private institutions, half of which are Christian. The army and navy are steadily growing in efficiency, but militarism is waning in the presence of an increasing desire for peace.

Part II treats of the "Christian Movement" itself. Facts of importance here recorded include: General Booth's impressive tour of five weeks; 100,000 yen given by American friends to the Young Men's Christian Association for student dormitories; welcome additions to Christian Endeavor membership; the organization of a Bible League; the jubilation of the Bible societies over greatly improved sales; the interesting output of religious books; the increase of thirteen per cent in church membership and twelve per cent in the number of self-supporting churches; splendid evangelistic campaigns; the deepening conviction on all sides that the day of Japanese leadership is at hand; and finally, the consummation of the union of all the Methodist bodies, henceforth to move forward as one solid phalanx, with good Bishop Honda in command.

To all those who are trying to keep their fingers on the pulse of modern Japan this book is invaluable; moreover, it will leave in the minds of all careful readers the impression that the day of playing with foreign missions ought to be considered as irrevocably past. HILTON PEDLEY.

The review of the "Centenary Missionary Conference Records" published last month was made from a copy of the volume received directly from Shanghai, and before we knew there was to be any other edition than that published in China. We now learn that the American Tract Society has the American rights for publication and has issued the book in this country. A copy of this American edition has come to The Bookshelf in covers bright with the color and symbols of China; the price is $2.50 net. As indicated, the book can now be obtained in this country through the book trade, or directly of the American Tract Society, New York.

Through the enterprise of the Student Volunteer Movement, Dr. Arthur J. Brown's recent book entitled "The

Foreign Missionary," which has attracted most favorable attention, is now reprinted in a special edition, which can be sold at sixty cents plus postage, the former price being $1.50. Orders should be sent to the Student Volunteer Movement, 3 West Twenty-ninth Street, New York City.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

February 17. At New York, Rev. and Mrs. Lorin S. Gates, of the Marathi Mission.

ARRIVALS ABROAD

January 3. At Madura, Rev. and Mrs. W. M. Zumbro.

DEPARTURES

February 26. From New York, Miss Caroline E. Frost, returning to the Zulu Branch of South African Mission.

March 10. From San Francisco, Misses Mary E. and Grace H. Stowe, to join the Japan Mission.

BIRTH

January 25. At Tai-ku, Shansi, China, born to Dr. and Mrs. W. A. Hemingway, a daughter.

DEATH

February 17. At Kobe, Japan, Rev. John L. Atkinson, D.D. (See page 172.)

∴

Several missionaries on furlough are now touring the Interior states in the interests of the Board. As before noted, Mr. Bunker is spending three months or more in Michigan; Mr. Stapleton, of Turkey, and Mr. Banninga, of India, have also visited various places in that state. For Mr. Jeffery, of India, a prolonged tour has already begun through Illinois, Michigan, Iowa, and Nebraska; a similar campaign, extending into several states, has been arranged for Mr. Newell, of Japan. Dr. DeForest likewise is to fill a number of appointments in the Interior district.

∴

Tidings of the illness with typhoid fever of Dr. Charles E. Clark, of Sivas, are followed by the good announcement that the fever has passed and that Dr. Clark is convalescing. Miss Graffam records an interesting feature of his sickness, in the loyalty of the nurses. "Though recognizing the risk to be run, they all said they wanted to keep on taking care of him. Haiguhi said, 'We are nurses, and must do our duty.' She went to Marsovan and failed in English, but she learned to say that. She is a fine girl and a good nurse. Margaret had only recently recovered from typhoid, but without stopping to think she said, 'I am not very strong, but we must take care of doctor.' Casper was the one we supposed would be afraid; but he went out for his walk and came back to do his duty, which is at night."

∴

Dr. Creegan reported, March 5, that Miss Morley, of Adana, arrived at New York that morning and was to leave in the afternoon for her home in Ohio. She comes to this country now not on regular furlough, but in anticipation of returning to Turkey as the wife of Dr. Marden, of Marsovan.

∴

Letters received March 9 report Mr. and Mrs. Hicks at Madura, South India, in good health and spirits, and absorbed as ever in their strenuous visiting of the missions.

∴

March 9, Rev. and Mrs. J. S. Chandler left Auburndale, Mass., where with several of their children they have lived during most of their furlough in America, for their return journey to India. They go by the Pacific route, only stopping in New Haven for Mr. Chandler's closing lecture at Yale in a course which he has filled out for his brother-in-law, the late Rev. Edward S. Hume. Friends in the Auburndale church who have valued greatly the life and service of the Chandlers with them during this year or more gave them a farewell reception and presented Mr. Chandler with a bicycle and a baby cabinet organ that can be used in itinerating. Having caught the enthusiasm of such giving, the people of this church proceeded to give another bicycle to Mr. Pedley, of Japan, who is now dwelling in Auburndale in the cottage allied with the Missionary Home. It does not appear that every one who settles

in Auburndale for a few months gets a bicycle as a reward, but it is a generous community and especially hospitable to its missionary visitors.

∴

With an interested eye for all the personal happenings in our American Board circle, The Chronicle seeks to learn and report the news of each month; but many events come to notice too late to be recorded as news, or are so lightly or modestly reported as to be overlooked in letters that are burdened with other than personal matters. And even if they were known it would not be possible to record all the eventful experiences that befall our missionary family, so large and active a company is it. The items that are put down month by month may serve to remind us of those incidents of weal or woe that are occurring somewhere all the time to deepen our interest and draw out our sympathy toward those with whom we are bound in this missionary enterprise.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Bath, Mrs. D. O. Pierce,	2 00	
Ellsworth, 1st Cong. ch.	20 00	
Norridgewock, Mrs. Nathan Dole,	5 00	
Portland, State-st. ch., for general work, 246.48; do., for Rev. R. A. Hume's work, 127; do., guild, for do., 18; F. B. Southworth, 202.09,	593 57	
Washington, Cong. ch.	2 00	
Waterville, Cong. ch.	73 01	
York Village, 1st Cong. ch.	16 00	
——, "Maine,"	10 00	—721 58

New Hampshire

Concord, South Cong. ch., toward support Rev. Thomas King,	125 00	
East Alstead, Cong. ch.	3 70	
Exeter, Phillips Cong. ch.	40 00	
Goffstown, Cong. ch.	28 25	
Hollis, Cong. ch.	17 13	
Lakeport, W. C. Landis,	3 00	
Manchester, J. W. J.	100 00	
North Hampton, Cong. ch.	9 00	
West Lebanon, Cong. ch.	14 63	—340 71

Vermont

Cambridge, Jeffersonville Cong. ch.	4 50	
East Corinth, 1st Cong. ch., toward support Dr. C. W. Young,	17 00	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	60 20	
Richmond, Cong. ch.	25 00	
Westminster, Cong. ch.	11 50	
West Newbury, Cong. ch., toward support Dr. C. W. Young,	10 50	
Woodstock, Cong. ch.	31 55	—160 25

Massachusetts

Acton, Cong. ch.	6 59	
Auburn, Cong. ch.	47 18	
Beverly, Washington-st. Cong. ch.	22 00	
Boston, Union Cong. ch., of which 300 toward support Dr. E. L. Bliss, 305; Central Cong. ch. (Jamaica Plain), 275.80; Park-st. Cong. ch., 126.85; 2d Cong. ch. (Dorchester), 100; Eliot Cong. ch. (Roxbury), 60.50; Immanuel-Walnut-av. Cong. ch. (Roxbury), 25; South Evan. ch. (West Roxbury), toward support Dr. A. R. Hoover, 21; Mt. Vernon Cong. ch., 7; Mrs. W. L. Putnam, toward support Mrs. R. E. Hume, 100; Rev. Chas. M. Southgate, 25,	1,046 15	
Braintree, Annie T. Belcher,	15 00	
Brookline, Harvard Cong. ch.	759 90	
Carlisle, Cong. ch.	7 50	
Charlemont, 1st Cong. ch., for Pao-ting-fu,	20 00	
Chesterfield, M. T. Anderson,	25 00	
Concord, Trin. Cong. ch.	46 63	
Easthampton, 1st Cong. ch.	14 22	
East Northfield, C., for Micronesian ship,	1 00	
Easton, Cong. ch.	96 05	
East Rochester, Cong. ch.	10 00	
Enfield, Mrs. Mary C. Potter,	10 00	
Everett, Courtland-st. Cong. ch.	25 00	
Greenwich Village, C. C. Thayer,	50 00	
Hanover, 2d Cong. ch.	3 00	
Hanson, 1st Cong. ch.	2 62	
Ipswich, A. F. Tenney, for Sholapur,	5 00	
Leominster, F. A. Whitney,	15 00	
Lincoln, 1st Cong. ch., to const., with previous donations, ROBERT D. DONALDSON, H. M.	22 00	
Littleton, Cong. ch.	6 00	
Lunenburg, 1st Cong. ch.	5 70	
Malden, C. A. Belcher, for Pang-Chuang,	30 00	
Melrose, Ortho. Cong. ch.	178 87	
Melrose Highlands, Cong. ch.	26 00	
Milford, 1st Cong. ch.	96 82	
Mittineague, Cong. ch.	11 55	
Newton, Eliot Cong. ch.	800 00	
Newton Center, In memory of Charles C. Burr,	100 00	
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 546.60; M. C., 15,	561 60	
Orange, Central Cong. ch.	32 61	
Pepperell, Cong. ch.	25 32	
Petersham, Miss E. B. Dawes,	100 00	
Plymouth, ch. of the Pilgrimage,	1 83	
Princeton, 1st Cong. ch.	48 66	
Raynham, 1st Cong. ch.	15 79	
Salem, Tab. Cong. ch.	72 49	
Shirley, Mary A. Park,	1 00	
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher,	100 00	
Sudbury, Mrs. L. S. Connor, for work in Turkey,	25 00	
Wakefield, 1st Cong. ch.	58 16	
West Springfield, Park-st. Cong. ch.	38 65	
Williamsburg, Cong. ch.	75 00	
Williamstown, Williams College, class of 1892, Russell Lord Tarbox, toward support Rev. Geo. Allchin,	100 00	
Worcester, Central Cong. ch., of which 744.30 toward support Rev. R. A. Hume and 184.20 for general work, 928.50; Old South Cong. ch., toward support Rev. C. B. Olds, 472.46,	1,400 96	—6,161 85
Legacies.—Boston, Elizabeth C. White, by Bailey L. Page, Adm'r, add'l,	8 73	
Northbridge, Mrs. Lydia A. Morse, by Chas. H. Searles, Adm'r, add'l,	3 00	
Taunton, Mrs. Betsey Perkins, add'l,	38 09	
Townsend, Mrs. Mary H. Graham, by Wm. A. Russell, Ex'r,	1,000 00	—1,049 82
		7,211 67

Rhode Island

Barrington, Cong. ch.	22 17	
Central Falls, Cong. ch.	33 72	

Kingston, Cong. ch. 220 00
Westerly, Pawcatuck Cong. ch. 11 19——287 08

Young People's Societies

MAINE. — South Berwick, Y. P. S. C. E. 6 22
MASSACHUSETTS. — East Rochester, Y. P. S. C. E., 2; Everett, Courtland-st. do., 5; Haverhill, West do., 3.74; Lawrence, South do., for Shao-wu, 6; Lowell, Pawtucket do., 5; Medfield, Y. P. S. C. E., 5; Newburyport, Belleville Cong. ch., Progressive Miss. Club, 4; Springfield, Emmanuel Y. P. S. C. E., 1.50, 32 24
38 46

Sunday Schools

NEW HAMPSHIRE. — Barnstead, Cong. Sab. sch., 7; Dunbarton, do., 5; Keene, 1st do., for Tirumangalam, 30, 42 00
VERMONT. — North Troy, Mission Sab. sch., for Pang-Chuang, 3 25
MASSACHUSETTS. — Boston, Immanuel-Walnut-av. Cong. Sab. sch. (Roxbury), 19.25; Chicopee, 3d Cong. Sab. sch., 10; East Longmeadow, 1st do., 2.50; Everett, Courtland-st. do., 2.83; Hanson, 1st do., .38; Lawrence, Trinity Cong. Sab. sch., for Pang-Chuang, 40; Longmeadow, 1st Cong. Sab. sch., of which 1.46 from infant class, all for the work of Dr. G. C. Raynolds, 62.12; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 12 50; Lynn, 1st do., 5; Pittsfield, Pilgrim Memorial Cong. Sab. sch., for Pang-Chuang, 5; Quincy, Bethany do., Pastor's Bible class, for Harpoot, 15; Sandwich, Cong. Sab. sch., 3; Wellesley, do., toward support Rev. J. C. Perkins, 16.46, 194 04
239 29

MIDDLE DISTRICT

Connecticut

Bethel, Cong. ch. 52 53
Branford, H. G. Harrison, 50 00
Bridgeport, West End Cong. ch., 16.69; 2d Cong. ch., Friend, 2, 18 69
Bridgewater, Cong. ch. 14 00
Bristol, 1st Cong. ch., 145; Friend, 10, 155 00
Buckingham, Cong. ch. 10 00
East Hampton, Cong. ch. 5 29
East Hartford, South Cong. ch. 10 46
Glastonbury, 1st ch. of Christ, 462 98
Goshen, Cong. ch. 22 30
Greenfield Hill, Cong. ch. 14 48
Higganum, Cong. ch. 4 00
Kensington, Cong. ch. 44 00
Lisbon, Newent Cong. ch. 17 29
Middlefield, Cong. ch. 21 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 66 99
Milford, 1st Cong. ch., 28.17; Mrs. C. A. Smith, 2.30, 30 47
New Haven, M. M. Gower, 5; Mrs. E. E. Atwater, 1.15; Asher Sheldon, .75; Anonymous, .25, 7 15
North Stonington, 1st Cong. ch. 30 00
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 16.02; Greeneville Cong. ch., 6.90, 22 92
Plainville, H. A. Frisbie, 5 00
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 287 96
Ridgebury, Cong. ch. 5 15
Roxbury, Cong. ch. 7 50
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 5 30
Sharon, 1st Cong. ch. 8 16
South Glastonbury, Cong. ch. 3 00
Southport, Cong. ch., toward support Rev. W. B. Stelle, 125 00
Suffield, 1st Cong. ch. 35 52
Thomaston, Cong. ch. 18 26
Wallingford, 1st Cong. ch. 170 78
Westminster, Cong. ch. 4 00
———, Friend, for support Miss E. B. Campbell, 500 00
Woodbridge, Cong. ch. 20 22
———, Friend, 25 00
———, In memory of S. P. C. 25 00—2,305 40

Legacies.—Cornwall, Silas C. Beers, add'l, 63 69
Suffield, Susan A. King, add'l, 188 00——251 69
2,557 09

New York

Albany, 1st Cong. ch., toward support Rev. J. X. Miller, 75 00
Brooklyn, Lewis-av. Cong ch., 118.19; J. O. Niles, 6, 124 19
Buffalo, 1st Cong. ch., Woman's Bible class, toward support Rev. and Mrs. C. M. Warren, 10 00
Cortland, H. E. Ranney, for China, 100 00
De Ruyter, Cong. ch. 3 25
East Bloomfield, 1st Cong. ch. 36 74
Flushing, 1st Cong. ch. 62 36
Fredonia, Rev. H. T. Fuller, 5 00
Lima, Thank-offering, 10 00
Middletown, 1st Cong. ch. 22 38
New Lebanon, Ellen C. Kendall, 3 25
New York, Mrs. S. F. Blodget, 25; Mrs. C. L. Smith, 25; Rev. J. A. Towle, 10, 60 00
Riverhead, Sound-av. Cong. ch. 34 85
Savannah, Cong. ch. 9 74
Syracuse, Plymouth Cong. ch. 37 04
Wellsville, 1st Cong. ch. 47 96
Woodhaven, 1st Cong. ch. and Sab. sch. 21 26
———, Friend in Central N. Y. 25 00——688 02
Legacies.—Hempstead, Ada M. Chapman, 477.25, less expenses, 426 53
1,114 55

New Jersey

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 186 62
Montclair, Friend, 15 00
Upper Montclair, Christian Union Cong. ch., toward support Rev. Chauncey Goodrich, 230 00
Westfield, Cong. ch. 74 35——505 97

Pennsylvania

Braddock, 1st Cong. ch. Ladies' Aid Soc. 2 00
Philadelphia, Rev. E. F. Fales, 5 00
Plymouth, Welsh Cong. ch. 8 75
Sugargrove, M. E. Cowles, 25 00——40 75
Less.—Coaldale, 2d Cong. ch., acknowledged in February *Herald* 10, should be 5 00
35 75

Ohio

Atwater, Cong. ch. 17 63
Barberton, Columbia Cong. ch. 3 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 200; Bethlehem, Cong. ch., 2.50, 202 50
Richmond, 1st Cong. ch. 5 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 100; Washington-st. Cong. ch., 19.60, 119 60
Troy, 1st Cong. ch. 4 75
Wakeman, 2d Cong. ch. 3 61
Youngstown, John J. Thomas, for student aid in Japan, 30 00——386 09

Maryland

Baltimore, Friend, 25

North Carolina

Southern Pines, Cong. ch. 80 00

Florida

Deland, Friend, for China, 8 63
Moss Bluff, Cong. ch. 4 05——12 68

Young People's Societies

CONNECTICUT. — New Britain, South Y. P. S. C. E., toward support Mrs. Amy B. Cowles and to const. EDNA B. LOCKWOOD, LUCY E. SCOTT, REV. WATSON WOODRUFF, and ALBERT H. MORSE, H. M., 400; Stamford, Y. P. S. C. E., 2.47, 402 47
NEW YORK. — Brooklyn, Lewis-av. Y. P. S. C. E., for Shao-wu, 30; Woodhaven, do., 5, 35 00

New Jersey.—Asbury Park, 1st Y. P. S. C. E., for Mt. Silinda, 5 00
Ohio.—Cleveland, Hough-av. Y. P. S. C. E., for Ing-hok, 10; North Ridgeville, Y. P. S. C. E., 3, 13 00
District of Columbia.—Washington, Lincoln Temple Y. P. S. C. E. 2 50
Virginia.—Benzonia, Bethlehem Y. P. S. C. E. 19 71
North Carolina.—Sedalia, Y. P. S. C. E., for Africa, 1 25
478 93

Sunday Schools

Connecticut.—Norwich, Greeneville Cong. Sab. sch., 15; Suffield, 1st Cong. Sab. sch., 10; Waterbury, Bunker Hill do., for Ing-hok, 15, 40 00
New York.—Albany, 1st Cong. Sab. sch., toward support Rev. J. X. Miller, 12.50; Berkshire, Cong. Sab. sch., for school in Marsovan, 30; Blooming Grove, do., for Harpoot, 15; Flushing, do., for Micronesia, 21 52, 79 02
Ohio.—Oberlin, 1st Cong. Sab. sch. 9 90
128 92

INTERIOR DISTRICT

Tennessee

Lafollette, 1st Cong. ch., for Pang-Chuang, 10 00

Oklahoma

Oklahoma, Rev. L. A. Turner, 2 50

Indiana

Terre Haute, Plymouth Cong. ch., for Shao-wu, 22 00

Illinois

Chicago, North Shore Cong. ch., 16.73; do., Rev. J. M. Sturdevant, 5; Leavitt-st. Cong. ch., toward support Rev. H. S. Galt, 12.17; Chicago Telephone Co., 25.73, 59 63
Elgin, 1st Cong. ch. 25 50
Farmington, Cong. ch. 16 85
Geneseo, Cong. ch. 62 86
Gridley, Rev. J. C. Myers, 10 00
Lagrange, 1st Cong. ch. 28 00
Mattoon, Cong. ch. 13 51
St. Clair, 1st Cong. ch. 15 66
Sandoval, Mrs. Minnie Yunk, to const. herself, H. M. 100 00
Seward, 2d Cong. ch., 16.27; 1st Cong. ch., 10, 26 27
Wheaton, College ch. 10 00—368 28

Michigan

Grand Rapids, Wallin Cong. ch., 3.39; Miss E. Clixby, 1, 4 39
Hopkins, 1st Cong. ch. Ladies' Aid Soc. 2 80
Manistee, Jane E. Petrie, 10 00—17 19

Wisconsin

Elroy, Plymouth Cong. ch. 1 88
Fond du Lac, through Mrs. G. A. Knapp, for Aruppukottai, 30 00
Madison, Frances M. Ely, 5 00
Medford, People's Cong. ch. 2 50
Red Granite, Cong. ch. 25 00—64 38

Minnesota

Elk River, Union ch. 23 77
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 451.20; Pilgrim Cong. ch., 26, 477 20
Moorhead, 1st Cong. ch. 24 75—525 72

Iowa

Dubuque, 1st Cong. ch. 80 36
Independence, Grace E. Potwin, for Pang-Chuang, 1 00
Rock Rapids, 1st Cong. ch. 23 00
Sheldon, Cong. ch. 36 70
Sloan, Cong. ch. 35 02—176 08

Missouri

Bevier, Welsh Cong. ch. 5 00
Webster Groves, Cong. ch. 23 08—28 08

North Dakota

Amenia, Cong. ch. 36 00
Hankinson, Cong. ch., of which 8 for Aruppukottai, 16 25—52 25

South Dakota

Academy, Cong. ch. 29 49
Elk Point, Cong. ch., for Pang-Chuang, 25 00
Freedom, Cong. ch. 1 00
Highmore, Cong. ch. 3 71
Selby, Himmering Mission, 4 00—63 20

Nebraska

Crawford, 1st Cong. ch. 5 00
Hallam, Ger. Cong. ch. Ladies' Miss. Soc. 10 00
McCook, 1st Cong. ch. 41 50
Sargent, 1st Cong. ch. 4 00
Surprise, Mrs. J. H. Greenslit, 5 00—65 50

Kansas

Chase, Cong. ch. 5 00
Independence, 1st Cong. ch. 6 40
North Topeka, Cong. ch. and Sab. sch. 7 00
Piedmont, Western-pk. Cong. ch. 1 00
Wakarusa Valley, Cong. ch. 11 10—30 50

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 125 00

Young People's Societies

Indiana.—East Chicago, 1st Y. P. S. C. E., toward support Rev. L. O. Lee, 9 50
Illinois.—Yorkville, Y. P. S. C. E., toward support Rev. A. MacLachlan, 10 00
Wisconsin.—Union Grove, 1st Y. P. S. C. E. 11 25
Iowa.—Alden, Y. P. S. C. E., for Aruppukottai, 11 50
Nebraska.—Arborville, Y. P. S. C. E. 5 00
47 25

Sunday Schools

Illinois.—Cedarville, Union Sab. sch., 6; Chicago, Fellowship Sab. sch., 4; Waverly, Sab. sch., 2.91, 12 91
Minnesota.—Minneapolis, Pilgrim Cong. Sab. sch. 12 88
Wisconsin.—Beloit, 1st Cong. Sab. sch. 30 00
Iowa.—Cherokee, 1st Cong. Sab. sch., 6; Glenwood, do., 1.65, 7 65
Colorado.—Denver, 3d Cong. Sab. sch., for native worker in India, 35 00
98 44

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips ch. 50 00

Idaho

New Plymouth, Cong. ch. 2 00

Washington

Almira, Beulah ch., 14.85; 1st ch., 9, 23 85
Deer Park, Mrs. S. R. Short, 2 62
Orchard Prairie, 1st Cong. ch. 8 35
Pleasant Prairie, Cong. ch. 10 55
Seattle, Pilgrim Cong. ch., 250; Greenlake Cong. ch., 2.93, 252 93—298 30

Oregon

Portland, 1st Cong. ch., toward support Rev. G. W. Hinman, 123 00
Stafford, Ger. Cong. ch., Wm. Schatz, 5 00—128 00

California

Berkeley, Loring J. and Miss Barker, toward support Rev. F. F. Goodsell, 72 00

Highland, Cong. ch. 25 00
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 10 00
Martinez, Cong. ch. 10 00
Oakland, Mrs. F. B. Perkins, 5 00
Ontario, Bethel Cong. ch., Mr. and Mrs. Charles E. Harwood, toward support Rev. W. O. Pye, 150 00
Pasadena, A. H. Currier, 10 00
Rialto, 1st Cong. ch., 28 00
San Francisco, Pilgrim Cong. ch. 5 00—315 00

Alaska

Wales, ch. of Cape Prince of Wales, R. N. Evans, 5 00

Territory of Hawaii

Honolulu, through the Board of the Hawaiian Evan. Asso. 227 10

Young People's Societies

WASHINGTON.—Orchard Prairie, Jun. Y. P. S. C. E. 2 75
CALIFORNIA.—Chula Vista, Y. P. S. C. E., for Aruppukottai, 15; Eureka, 3d do., for Mt. Silinda, 7.50; Martinez, Y. P. S. C. E., for do., 7.50; San Francisco, Jun. Y. P. S. C. E. of 1st Cong. ch., toward support Dr. H. H. Atkinson, 25, 55 00
HAWAII.—Honolulu, through the Board of the Hawaiian Evan. Asso. 5 90
63 65

Sunday Schools

NEW MEXICO.—Gallup, Cong. Sab. sch. 4 50
HAWAII.—Honolulu, through the Board of the Hawaiian Evan. Asso. 11 50
16 00

MISCELLANEOUS

Canada

Montreal, American Presb. ch., toward support C. C. Fuller, 600 00

China

Foochow, Rev. W. L. Beard, 10 00

Turkey

Constantinople, Greek Evan. ch., of which 8.80 for work in Africa, 18 50

Income Diarbekir Hospital Endowment

For salary and other expenses of Dr. and Mrs. Edwin St. John Ward to December 31, 1907, 407 04

Albanian Work

For salary of Rev. and Mrs. P. B. Kennedy to December 31, 1907, 115 50

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,221 48
(Y. P. S. C. E., Plymouth ch., Syracuse, N. Y., toward support Rev. J. D. Taylor), 25 00
(Aux., Manhattan ch., New York City, toward support Mrs. F. B. Bridgman), 34 65
(1st ch., Buffalo, N. Y., toward support Mrs. C. M. Warren), 125 00—12,406 13

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 79 00

Additional Donations for Special Objects

MAINE.—Newcastle, 2d Cong. ch., Ladies, for work, care Miss Laura Farnham, 25; Portland, Baptist Chinese Sab. sch., for work, care Dr. C. K. Hager, 5, 30 00
NEW HAMPSHIRE.—Jaffrey, Miss L. S. Adams, for work, care Miss Alice P. Adams, 11; Rochester, 1st Cong. Sab. sch., for boys' school, care Rev. H. K. Wingate, 12.21, 23 21
VERMONT.—Burlington, Friend, for work, care Miss C. Judson, 25; Swanton, Cong. Sab. sch., for work, care Rev. A. W. Clark, 10, 35 00
MASSACHUSETTS.—Boston, Mt. Vernon ch., for work, care Rev. G. P. Knapp, 1,000; do., Sen. Y. P. S. C. E. of Roslindale Cong. ch., for native preacher, care Rev. E. H. Smith, 7.50; do., Miss A. L. Washburn, for pupil, care Rev. B. K. Hunsberger, 30; Braintree, Annie T. Belcher, for pupils, care Rev. G. P. Knapp, 2; Cambridge, Pilgrim ch., for work, care Rev. W. P. Sprague, 10; Hadley, 1st Cong. Sab. sch. Lend-a-Hand class, for school, care Rev. E. Fairbank, 25; Haydenville, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 36.94; Lancaster, Friends, for use of Miss C. Shattuck, 5; Lincoln, 1st Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; do., 1st Y. P. S. C. E., for school, care Rev. E. Fairbank, 15; Milton, Friend, for work, care Rev. W. P. Elwood, 5; Northampton, Edwards Cong. Sab. sch., Miss Story's class, for use of Dr. and Mrs. F. F. Tucker, 7; do., Mrs. Martha H. Williams, for Williams Hospital, Pang-Chuang, 10; Petersham, Miss E. B. Dawes, for kindergarten, care Miss E. M. Chambers, 110; Salem, Chinese Sab. sch., for work, care Rev. C. R. Hager, 10; Springfield, South Cong. Sab. sch., 20, and Y. P. S. C. E., 7.50, and friends, 7.50, all for work, care Rev. T. S. Lee; Worcester, Pilgrim Sen. Y. P. S. C. E., for pupil, care Miss M. L. Daniels, 30; do., Hope Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 18, 1,376 44
CONNECTICUT.—Collinsville, Mrs. E. J. Warren, for work, care Rev. C. M. Warren, 16; Hartford, Faculty and students of Hartford Theol. Sem., for parsonage at Issus, 130; Norwich, 2d Cong. Sab. sch., for work, care Mrs. C. K. Tracy, 11.20; Somersville, Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 16.20, 173 40
NEW YORK.—Brooklyn, Mrs. M. L. Roberts and daughters, for pupil, care Rev. B. K. Hunsberger, 30; Jamestown, Lydia Kay Jun. Y. P. S. C. E., for work, care Dr. H. L. Underwood, 11; Lyons, Presb. ch., Strivers' Soc., for pupil, care Rev. L. F. Ostrander, 10, 51 00
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